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History of the
Second Congregational Church
and Society in Leicester
Massachusetts

WITH ILLUSTRATIONS

BY

C. VAN D. CHENOWETH, A. M.

*Author of School History of Worcester, An Undistinguished Citizen,
Stories of the Saints, &c.*

PRINTED FOR THE SOCIETY

1908

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LEICESTER
MASSACHUSETTS

My Dear Mr. Paine:

I did not attend to sending
circular as promised above, and
have not thought of it till now, my
memory is very treacherous. I am
sorry. We shall be gratified
if you are interested. Worcester
and Leicester were so nearly asso-
ciated in the early days of the little
Church's coming out from the "First"
one. We greatly want our "History"
to be put into the County Libraries, and
read by individuals. As I think I
said to you, my father's work is so
prominent, it makes me feel a little

Shy of urging its purchase and circulation, which perhaps is natural, though silly - his records and diaries are chiefly the data from which it is made up - as no other man who has been very exact in keeping such, and he must of necessity be foremost in it. Stephen Salisbury borrowed and read all the vols of latter a year or two before his death, and cared so much for them. I have been very sorry we could not have published in his lifetime. It was the urgency of the Am. Unitarian Association that started this, but it goes beyond our expectation. It

1/2
seems to our Committee, not
entirely impartial probably! that
Mrs. Chenoweth has done the work
exceptionally well. She has a special
tongue for research, and she is an
defatigable worker.

I am, with regards to Mr.
Paine, very truly, &c. Yours.
Adeline May.

Nathaniel Paine, Esq.

Faty eng. Mar. 13. 1909.



PUBLIC BUILDINGS ON LEICESTER COMMON

FIRST CONGREGATIONAL CHURCH

TOWN HALL

SECOND CONGREGATIONAL CHURCH

LEICESTER ACADEMY

12-5-1908. 16

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By C. VAN D. CHENOWETH

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Oliver B. Wood
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TABLE OF CONTENTS

PREFACE

CHAPTER I

LIBERAL THOUGHT IN EARLY MASSACHUSETTS CHURCHES.

CHAPTER II

A GLANCE AT LEICESTER HISTORY.

CHAPTER III

DIARY OF THE REV. SAMUEL MAY. PART I.

CHAPTER IV

DIARY OF THE REV. SAMUEL MAY. PART II.

CHAPTER V

FORMATION OF THE SECOND CONGREGATIONAL CHURCH AND
SOCIETY IN LEICESTER.

CHAPTER VI

SUCCESION OF MINISTERS. BIOGRAPHICAL SKETCHES.

CHAPTER VII

THIRTY-SEVENTH ANNIVERSARY. DEDICATION OF THE
PARISH HOUSE.

APPENDIX, BIBLIOGRAPHY AND INDEX.

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ILLUSTRATIONS

FRONTISPIECE, Public Buildings on Leicester Common.

FIRST CONGREGATIONAL CHURCH.

TOWN HALL.

SECOND CONGREGATIONAL CHURCH.

LEICESTER ACADEMY.

SAMUEL MAY, Chapter III, Page 40.

EDWARD FLINT, Chapter III, Page 56.

RESIDENCE OF JOSHUA CLAPP, ESQ.,
Chapter IV, Page 88.

DWIGHT BISCO, Chapter V, Page 100.

HIRAM KNIGHT, Chapter V, Page 108.

ISAAC SOUTHGATE, Chapter V, Page 114.

RESIDENCE OF THE REV. SAMUEL MAY,
Chapter VI, Page 126.

PREFACE.

It is not to be accounted remarkable that amid the restrictions and inconveniences of pioneer days, the early records of the First Congregational Church in Leicester, most beautiful, perhaps, of the hill towns of Massachusetts, should have been unwritten, mislaid, or destroyed, however discouraging to the writer who would take an orderly though hasty survey of the history of the Church which for many years was sole representative of religious thought and utterance in Leicester, and parent of the subject of this brief summary,—the Second Congregational Church and Society.

The melancholy loss of seventy-nine years of intimate and valuable history is partially covered by the haphazard contemporaneous records of churches in neighboring towns, with which most friendly relations were sustained, as well as by fragments of manuscripts already collected and piously preserved in the Historical Sermon delivered by the Rev. A. H. Coolidge, April 24, 1887, upon the thirtieth anniversary of his installation as Pastor of the First Church in Leicester.

Joseph Tracy wrote in 1841, when collating material for *The Great Awakening*, "The records of Churches ought to furnish an important class of documents, but generally, so

far as the author has been able to learn, they are either lost, or were badly kept, and furnish no valuable aid. Such has proved to be the fact in every instance, where the absence of printed documents rendered their aid peculiarly desirable."

Leicester's misfortune would seem to be rather the common lot, for the researches of Mr. Tracy were painstaking and exhaustive beyond the ordinary, in his preparation for his accurate and interesting work.

The average New England Town History casts but little light upon the religious life of the people with whom it deals, and the valuable *History of Leicester, Massachusetts*, written by the Hon. Emory Washburn, late Governor of this Commonwealth, notes with regret the paucity of the material of this character his careful researches disclosed.

There is no dearth of published theological literature appertaining to the early religious life and thought of New England, nor is it always dull reading of these out-grown conditions. The old pamphlets of the times are a mine of wealth to him who seeks diligently, as are the priceless journals or diaries of certain of the clergy, who were remarkably skillful in literary productions of this character.

The life of a Church, whether brief or of great age, is distinctive, individual, and of permanent interest; and failure to preserve the prominent features of its existence, whether through the laxity of its successive officers, want of definite precept upon the part of the Theological Schools, or what-

ever cause may be justly assigned, entails loss to the community in the impoverishment of local history which is irreparable.

This book is merely an expansion of data already wisely called for by the Unitarian Library, American Unitarian Association, Boston, Massachusetts, into a memorial volume designed to preserve annals of more than merely local significance, and to facilitate the local researches of those who shall come after ; to whom this present is most deeply bound.

A partial list of authorities consulted in its preparation, aside from the Manuscript Church Records, The Minister's Book, and the Diary of the Rev. Samuel May, is appended.

CHAPTER I.

LIBERAL THOUGHT IN EARLY MASSACHUSETTS CHURCHES.

The earlier churches of Massachusetts were not creedal in constitution, and afforded certain tacit encouragement to individualism in religious thought and belief, while making no provision for the expression thereof.

And while church membership was made a necessary qualification for citizenship, no man being entitled to vote at elections, or hold town offices otherwise, this did not invariably imply acceptance of the complete Covenant, nor the swift, or gradual, change of attitude toward spiritual things denominated conversion.

The Christian Covenants by which the earlier Congregational Churches were bound, were not generally illiberal, and the Half-way Covenant thoughtfully provided in the course of time, for the conscientious, genial, and God-fearing citizen, who halted at terms and declarations of belief, acceptable to the more rigid and austere members of the congregation, seems a worthy and beneficent provision. While this was in the nature of a formal recognition of the society or parish as distinguished from the church, with all working for the common good, it offered a certain implied connection with the state as well.

It was finely argued that to "separate all true believers from those who are only nominally, but yet apparently so, and by their outward works and doctrines not proved to be

otherwise, is to set up two visible kingdoms of Christ in the world, and to take one of these visible kingdoms out of another."

Godly ministers defended the practice of presenting the leaven of the Holy Gospel impartially to all who would incline their ears to hearken. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till the whole was leavened," declared the Founder of our faith, with benign inclusiveness.

This would seem at least to be the corollary of infant baptism, which accepted point of their complicated theology the earliest churches of Massachusetts, both Pilgrim and later Puritan, brought with them over seas.

Throughout Christian Europe the baptism of a child in infancy constituted him a recognizable member of Christ's church, and was his claim to the enjoyment of all church privileges when he should present himself in due form before a bishop for confirmation, or pass other required examination, if under Presbyterian government.

The recorded baptism of even one of its parents could secure to the hapless New England infant its claim to the sacred rite, a certain guarantee for religious cognizance, and the chance that it might prove in the hands of inscrutable Providence one of the elect, however remote the probability.

The intricacies of Church doctrines, as developed in terms dry and prosaic, were Calvinistic for the greater part, but too heavy a burden rested upon any man of average kindness, who carried the spiritual well-being of an entire community upon his soul, to make him otherwise than charitable in his practical application of doctrine to given cases.

A Calvinist in the pulpit, and an Arminian in his daily round of intercourse with his parishioners, would seem, in the light of history, to have been no uncommon ministerial combination.

His unconscious example and influence would of necessity bear fruit after their kind, and while by word of mouth the natural pessimist in religion would be abundantly served from the pulpit on Sunday with food for troubled thought, the more silent but sunny optimist would feel his soul uplifted, and sustained, by the charitable attitude of his minister upon the highway; or beside the sick bed; or in the casual discussion of non-essentials before the cheerful hearthstone of a broad-minded citizen.

The time came, which but a timid prophet might well have foretold, when certain of the churches declared themselves unable to cope with both pessimism and optimism within their borders; or Calvinism and Arminianism; or Faith as opposed to Hope and Charity, if one may employ the Christian virtues to elucidate.

Here was a perfectly legitimate outgrowth of existing conditions. The church must expand theoretically as well as practically, if the letter of the law be considered; and many a fair Church of Christ rode safely the rough seas which followed because imbued above all others things with the loving spirit of Him whose name it bore. It was esteemed no compliment to be designated an Arminian, but not a few of the clergy who would have resented the imputation, and who preached the Calvinistic doctrine of original sin, Regeneration, Justification by Faith, and the eternal joy and eternal damnation of the elect and non-

elect respectively, humanely instructed their congregations upon the other hand, that the dear and common duties of life well done, even by the impenitent, might aid in regeneration; and that their regeneration, or conversion, in the hands of a merciful God, might indeed be a growth so slow and reasonable as to be imperceptible at any given time, however satisfying the ultimate attainment.

In a word, that the Christian who discharges his duties prayerfully, and to the best of his ability, may safely leave the issue with God. This was highly acceptable teaching to the robust New England thinker, who desired (1) to be individually responsible for his words and acts; (2) to live in personal loyalty to Christ; and (3) to search the Scriptures diligently for such light as appertained to him in particular.

John Robinson spoke with rare breadth of view, as well as prophetic insight, when he counselled the departing Pilgrims with their stern faces set toward the hardships of the New World, to still search the Bible diligently for the new truths it would yet unfold. He had himself become broadened and mellowed in thought during his sojourn abroad, through intercourse with kindred minds.

The Church of the Puritan Pilgrims who landed at Plymouth was of the liberal wing of Puritanism, as contrasted with the more rigid type of Puritans who a few years later peopled the colony of Massachusetts: Separatists the one, and Non-Conformists the other, so-called. These latter had continued longer in the fray in England; they had become embittered doubtless by persecution, and lacked the fine tolerance which characterized those who went to Holland, and tarried for a season.

It has been charged, not without reason, that the Non-Conformist Puritans whose exodus from England came later, brought with them the lust for power.

At any hazard they were painfully conscious of what the lack of power had done for them, though even then within sight of Cromwell's triumphs, and the brief, strong days of the Protectorate.

In any briefest survey of early ecclesiastical conditions in Massachusetts, it should be borne in mind that the mere fact of their departure to America, under existing circumstances, rendered both the liberal and conservative wings of Puritanism, alike Separatists and Non-Conformists; and that their Church system in the New World was strictly Congregational in theory from the beginning.

Elder Brewster in Plymouth, John Robinson in Holland, and men of their type, belong upon the immortal roll of wise teachers of Christendom; good even for this present age, if their pardonable rancor toward the stumbling, but in the main, well-intentioned Church of England might be eliminated. Men who believed in large personal freedom in thought and act, in a cultivated and ever-present sense of deep moral responsibility, and in a simple form of church government exercised by the men who guaranteed its support. Their opinions are the very essence of the liberal Christianity of to-day; open communion, the friendly alliance between Religion and Government for their mutual benefit—no unbroken chain of ordination, and fraternal relations with other similarly independent churches, for counsel and advice.

As town after town was founded and flourished in Massachusetts, their Congregational Churches about which the

town itself centred, reflected to an astonishing degree the Arminianism or Calvinism by which the men chosen to be their religious teachers were tinctured. Especially was this the case in the long pastorates; and theoretically at least the incumbencies were life-long.

Dr. Aaron Bancroft, of Worcester, and Dr. Joseph Sumner, of Shrewsbury, are brilliant and apt illustrations in point in Worcester County, and in their long and intimate association with Leicester history; Dr. Bancroft having served the Second Congregational Church of Worcester for fifty-three years, and Dr. Sumner, the Congregational Church of Shrewsbury for sixty-three years. The Rev. Dr. Sumner was a member of the original Board of Trustees of Leicester Academy, at its incorporation in 1784, and President of the Board from 1802 till 1818. The Rev. Dr. Bancroft served upon the Board of Trustees from 1800 until 1831; succeeding Dr. Sumner as President of the Board in 1818, and serving as such until his resignation of official connection with the Academy; terms of thirty-four, and thirty-one years respectively, during which these godly men repaired at stated intervals to Leicester, with warm interest at heart in the town, and the welfare of her people.

Dr. Sumner has been described as a very king among men, in his faithfulness to all duties, his generous and impartial judgment, his boundless charity and tolerance for honest convictions of other men, as well as in his commanding personal appearance. The old colonial dress, with flowing wig, three-cornered hat, silver buckles at knee and instep, and the rest, which he wore to the last, must have been singularly well suited to his six feet four inches

of stature, and the dignified and urbane manner his people admired and loved. The friendship which existed between the Rev. Dr. Sumner, of Shrewsbury, and the Rev. Dr. Bancroft, of Worcester, presents a fascinating subject to look back upon and to ponder over, in even a superficial consideration of the ecclesiastical or educational history of Leicester; Dr. Sumner representing the finest type of the Orthodox Congregational clergyman, of his own or any time; and the scholarly and genial Dr. Bancroft, who ranked historically as the ablest of Unitarian clergy in the annals of Worcester County, while abundantly fit for a much wider ministerial field.

Their united influence as workers in the interests of Leicester Academy extends over sixty-five years. The Charter of Leicester Academy, which bears the bold autograph of John Hancock, Governor of this Commonwealth, provides that a majority of the Trustees shall be laymen, and it was a plainly expressed desire of the founders that the institution should be strictly non-sectarian; which fact in itself would go far to explain an atmosphere of more or less liberal thought abroad in Leicester after its foundation, quite irrespective of other influence. There was no very long stretch of years between the sad day in which Dr. Bancroft preached the funeral sermon of his friend Dr. Sumner, at his friend's request, and that in which he welcomed the able young Boston clergyman, Rev. Samuel May, Jr., even as a man receives a beloved son. An interesting though indirect association had already been established between them, when Mr. May, as a schoolboy at Round Hill School, Northampton, had for his teacher, Mr. George

Bancroft, the eminent historian, son of Rev. Dr. Aaron Bancroft.

The Second Congregational Church in Leicester, as plainly appears from the diary of Mr. May, was formed under Dr. Bancroft's care and guidance, the Covenant following closely the trend of that prepared for Dr. Bancroft's own church in Worcester, of which he was the first minister.

The trials attendant upon the early ministry of the venerable divine, must have yielded singular encouragement and solace to many of the younger clergy, who gathered about him for aid and counsel. "On the 1st of February, 1786," writes Dr. Bancroft, "I received ordination. The Unitarian controversy, at that period, had not been agitated.

"But the society,—the Second Congregational Society in Worcester—was viewed as Arminian, and as an Arminian I was to be inducted into office.

"So general then was the Calvinism of the county, that it was not deemed prudent to invite but two Churches to assist in this religious ceremony, viz., the Church in Lancaster and that in Lunenburg, under the pastoral care of the Rev. Timothy Harrington and Rev. Zabdiel Adams respectively.

"For several years I stood almost alone. Two or three times within this period, I exchanged with Mr. Harrington, and about once a year with Mr. Adams; and, in a few instances—not more than three or four,—I had the benefit of exchanges with a clergyman in Boston, and one in Salem. While struggling with difficulties in my own society, I was pointedly opposed by most of the clergymen around me; and those who were friendly to me as a citizen kept aloof from

ministerial intercourse. At this period, Dr. Fiske, of Brookfield, did once exchange with me.

“With pleasure I state this exception. At the expiration of ¹seven years, I received a note from Mr. Avery, of Holden, containing an invitation to meet the association of ministers at his house on a given day, and dine with them. In reply, I stated that no member of this association had extended to me any act of ministerial communion, and therefore they could not wish for my presence at their clerical deliberations; that, as a private friend, I should with great satisfaction meet him—Mr. Avery—at his own table or at mine; but that he must excuse me for not accepting his invitation to meet with the associated body.

“Subsequently I received a letter in which it was stated, that it was not the custom of the Worcester Association to invite ministers, ordained within their circle, to join them; but, if I offered myself as a candidate for membership, they would readily admit me. I soon waited on the moderator, and stated to him that I had ever felt a disposition to interchange ministerial offices with clergymen of the neighborhood; and that I desired him, in my name to propose me in the usual form to his association. He did. Opposition was made by some of the members, and the subject was put over to the next meeting.

“At this meeting of the association, Mr. (now Dr.) Austin, proposed himself for the body, and was immediately admitted.

¹Clerical error probably, as Dr. Bancroft's ordination was five years earlier—Feb. 1, 1786. Date of above, Jan. 3, 1791.

“When the question respecting my admission was agitated, he warmly opposed it; and altercation arose.

“In consequence, the association commissioned one of their members to call on me to communicate the facts in the case, and to suggest the expediency of withdrawing my application. I informed him that I should not complain at a negative vote, but must insist on a decision.

“The vote was tried, and a majority appeared against my admittance.

“On this result, Mr. Sumner, of Shrewsbury, and Mr. Avery, of Holden, arose, and declared that they would not belong to a body which passed so illiberal a vote, as that of my rejection; that the association might meet where and when they would, but that they would no longer be considered members of it. In consequence of the withdrawal of the above named gentlemen, the association was broken up.

“Two or three years subsequently, uneasiness was expressed at this state of things, and a conference was held by the clergymen in the vicinity. Much discussion ensued.

“It was proposed that a new association should be formed, of which Dr. Austin and myself should be members. The pious doctor declared that he could not, in conscience, and would not join me in a society formed voluntarily by individual ministers; for, by doing it, he should virtually acknowledge me as a regular minister, and allow that I truly preached the Gospel of Christ.

“A new association was formed of which I was a constituent member, and which Dr. Austin never joined.”

The Worcester Association of Ministers was in session in Leicester, at the home of the Rev. Samuel May, on Tuesday,

August 20, 1839, when tidings of the death, upon the preceding evening, of their beloved friend and moderator, the Rev. Dr. Bancroft, were received. A Committee was appointed to reply to the invitation extended to the Association to attend his funeral in Worcester, on the following Thursday, August 22, and also to prepare, in their behalf, the following letter to the afflicted family.

“The Worcester Association of Ministers having been informed of the death of Rev. Dr. Bancroft, the senior member and presiding officer of the Association, tender to the family of the deceased their respectful and affectionate sympathies on the sorrowful occasion.

“It has been our privilege to be intimately associated with this good man, some of us for many years; to listen to his wise and paternal counsels, to witness his Christian conversation, to partake of his hospitality, and to enjoy his friendship.

“We feel, therefore, that we can and do in some measure appreciate your loss, and share in your sorrows.

“We mourn with you, that the light which has shone so long with undiminished lustre at the domestic altar and fireside, in the golden candlestick, and throughout the wide field of his usefulness and his fame, is extinguished.

“We mourn that we shall no more be welcomed with that benignant smile and friendly grasp with which we have been greeted, whenever and wherever we have met; that we shall no more be instructed and strengthened and encouraged by his sound judgment, his fatherly counsels, and his valuable life.

“But we feel that you and we have more abundant cause for rejoicing than mourning.

“We rejoice with you, and give thanks to God, at the remembrance of his faithful labors, his long and peaceful and prosperous ministry, his literary eminence, his domestic virtues, his honorable and well-spent life.

“We shall not forget the happy home, over which, together with his excellent consort, he presided with so much ease and dignity and grace; nor the serene and cheerful spirit with which he met the visitations of adversity, and drank the bitter cup.

“We honored him in life; his memory will ever be precious, and we rejoice and will rejoice in the blessed hope and assured belief that it is but the time-worn tabernacle that is dissolved, while the released spirit of our friend has ascended to purer regions, to be forever united with the wise and good of all ages and lands; where, if we remain faithful unto death, we shall again meet, to renew our intercourse and friendship that shall be as enduring as the imperishable soul.

“Commending you to the grace of God, and the rich consolations of the gospel, we subscribe ourselves yours in the faith and fellowship of Jesus Christ.

“NATHANIEL THAYER,

“ISAAC ALLEN,

“JOSEPH ALLEN,

“CALVIN LINCOLN,

“WASHINGTON GILBERT,

“CAZNEAU PALFREY,

“SAMUEL MAY,

“RUFUS P. STEBBINS.”

As some indication of the spirit of Unitarianism, prevalent in many of the early churches in Massachusetts, an interesting comparison may be instituted between the several Covenants of the ¹First Congregational Church in the neighboring

¹See Appendix to Centennial Discourse, 1843. By Rufus P. Stebbins.

town of Leominster, long affiliated with Leicester in the Worcester Association of Ministers. The first covenant was subscribed in 1743, to which the second, in 1760, is manifestly a protest; while the third, in 1815, in harmony with the first, tacitly rejects the five points of Calvinism, fosters the sense of personal responsibility, and is well upon the way toward the more liberal thought which that distinguished Unitarian clergyman, the Rev. Rufus P. Stebbins, so acceptably disseminated during his pastorate of the First Congregational Church in Leominster, which charge he resigned to become first President of the Theological School at Meadville, Penn.

FIRST COVENANT, 1743.

Being persuaded that we are now called of God to come into the state of a Gospel Church, we do it, therefore, freely in a solemn and religious manner, reflecting on our own unworthiness, admiring the mercy and condescension of God, and trusting in his promised grace. Accordingly, in the presence of God and men we make these solemn declarations respecting our faith and practice.

Declaring our hearty belief of the Christian religion comprised in the Holy Scriptures, we firmly resolve, that (studying and meditating in the Word of God, both day and night), we will there unto habitually conform our lives.

We dedicate ourselves to the Lord Jehovah (to the Father, Son and Holy Spirit), and take Him for our eternal portion.

We give up ourselves to the Lord Jesus Christ, the Head of the Church, as our Prophet, Priest and King.

We promise constantly, and in an exemplary manner, to

observe all the duties of the Moral Law, to live soberly, righteously, and piously, keeping consciences void of offence toward God and men.

We resolve to walk together as becomes a Church of our Lord Jesus Christ, in the faith and order of the Gospel, according to the best light we can obtain, diligently. Attending the public worship of God, the sacraments of the New Testament, and all his sacred institutions; watching over one another in meekness and tenderness.

We promise likewise, if any children shall be committed to our care, to educate them in the nurture and admonition of the Lord.

We promise to be sincerely and regularly concerned for our neighbor's welfare, both temporal and spiritual; to do no injury; to give no offence; but to do what in us lies to promote the happiness of all (with whom we shall be concerned) in every respect—and not to confine this caution and benevolence to our friends, but to extend them even to our enemies.

More particularly, we promise inviolably to practice all relative duties, both to superiors, inferiors and equals; to show them all that honor, love, condescension and beneficence, which shall be due from us.

We promise never to avenge any injury, which we may suppose ourselves to have received of our neighbors.

We will never promote or countenance any obscenity or impurity by word or deed.

We will never wrong our neighbors' worldly estate, but endeavor to advance it, conscientiously observing the rules of justness and honesty; and as far as we shall be able, make

full reparation of any injuries which we may have done.

Moreover, we solemnly promise, that we will never allow ourselves in the practice of calumny or slander; but will strictly regard such Christian rules as these. (Titus iii. 2): Speak evil of no man. (James iv. 11): Speak not evil one of another (2 Cor. xii. 20), lest there be strifes, backbitings, whisperings; and will exercise that charity which covereth the multitude of faults and thinketh no evil.

And, in sum, we solemnly engage that we will invariably seek the public weal, and govern ourselves by the peaceful, charitable, and generous principles of our holy religion, fixedly adhering to that most reasonable precept of our blessed Lord and pattern, "Whatsoever ye would that men should do to you, do ye even the same unto them."

And now, sensible of our own corruption and weakness, and of the power and vigilance of our spiritual enemies, we implore and trust in the Grace of God, through Jesus Christ, to preserve us from dissimulation and instability, with reference to these our sacred vows and resolutions; to which, in the presence and fear of our righteous all-seeing Judge, we subscribe our names.

SECOND COVENANT, SUBSCRIBED FEBRUARY 4, 1760.

The long preamble is omitted.

1. We do avouch the Lord to be our God, whose name alone is Jehovah, Father, Son and Holy Spirit, three persons in one God who is over all blessed forever, to fear him and cleave to him in love, and serve him in truth, with all our hearts:—

2. We do, through the help of the Holy Spirit, by covenant, choose all the written word of God, to be our only rule for faith and manners, so building upon the foundation of the Apostles and Prophets, not preferring one part of the Word by partiality to another; but by esteeming every word of God to be pure and useful for reproof, correction and instruction in righteousness, and as thoroughly furnishing us to all good works, waiting for the teaching of the Spirit of truth to lead us into all truth, in a diligent comparing Scripture with Scripture until the light thereof shine more unto the perfect day—as some of the truths of God are opposed in this day of apostacy;—we will therefore stand together in the defence of these truths, resisting steadfastly by His word and Spirit, all doctrines that tend to undermine the true Deity or Godhead of our Lord Jesus Christ, or His dignity as King and Prophet and Priest of His Church; or that tend to advance Man's innocency by nature, his own merits or righteousness, and to eclipse the Sovereignty and efficacy of Divine Grace in Election, Vocation and Justification, the whole of salvation both begun and perfected being only of Grace, without any regard had to good foreseen in man or willed by him;—as for human composures, we bless God for the great Grace and eminent gifts he hath given to some men and shall use the writings of such as are agreeable to the word of God, as helps for our instruction, quickening, comforting and establishing in Grace, at the same time searching the Scriptures whether what they say be agreeable to them, so our faith may not stand in the wisdom of men but in the power of God:—

3. We covenant through the help of the Holy Spirit to

improve all the ordinances which Christ hath instituted in His Church, both general and special, in their appointed seasons, as prayers, praises, hearing God's word, and to hold communion with each other, in the use of both the seals of the Covenant, viz.:—Baptism and Lord's Supper:—

4. We promise peaceably to submit to the holy discipline appointed by Christ in His Church; as fellowship, the key for opening the doors of the Church, to receive in the righteous that keep the truth; censure, the key for shutting the door of the Church; public admonition when the offence is public; withdrawing from those that walk disorderly, that cause divisions and offences, or forsake Church assemblies; and excommunicating such as are obstinate heretics, or persist in open scandalous sins; and that there may be less occasion for public censures and excisions, we promise to warn every brother or sister that offends; not divulging in private, offences irregularly, but heedfully following the several precepts laid down for Church dealing in Matthew, XVIII. 15, 16, 17, willingly forgiving all that manifest unto the judgment of Charity that they truly repent of their miscarriage:—

5. We covenant by the help of the Holy Spirit faithfully to discharge our several relative duties; as—

1. To submit to our pastor in waiting upon his ministry, esteeming him very highly in love for his work's sake, and as a steward of the mysteries of God to us, obeying him that hath the rule over us, and counting him worthy of double honor while ruling well.

2. To discharge our duty to our families, especially to our infant seed, challenging their right to a relation unto God in his Church, and to Baptism, the seal thereof, and

therefore to train them up in the nurture and admonition of the Lord—in special, by the use of such catechisms as are agreeable to the doctrine of grace, especially the Westminster Catechism, and calling upon them as they grow up, to avouch the Lord to be their God, and to take on themselves the bond of the Covenant, that so the true religion may be maintained in our families whilst we live, and that when we are dead they may stand up in our stead and be accounted to the Lord for a generation.

3. To discharge our duties to each other, in particular to love one another—to bear each other's burdens and in honor esteeming each other better than ourselves; to watch over each other, praying for, and strengthening and comforting one another.

4. To esteem all men, and to love the brotherhood and fear God, and to do good to all as we have opportunity, especially to those who are of the household of faith.

Thus we covenant and promise; and now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

COVENANT OF 1815.

The long preamble is omitted.

ARTICLE 1. We unreservedly give up ourselves to Almighty God, choosing Him for our friend and everlasting

portion, and promising, with the assistance of His Grace, to glorify Him with our bodies and with our spirits, which are His.

2. We heartily embrace the Lord Jesus Christ in all His offices, as our only Saviour, and the Holy Ghost as our sanctifier and teacher.

We receive the Scriptures of the Old and New Testament as the Word of God, and promise to make them the only rule of our faith and religious practice.

4. We promise with seriousness and prayerfulness, to wait on God, diligently, in all His holy ordinances, both common and special.

5. We engage to walk orderly and charitably with each other, to use our endeavors for the promotion of the Church's purity, edification and prosperity; to submit ourselves to its watch and discipline; and in case of offences, to conform to the rule pointed out by our Saviour in Matthew xviii. 15, 16, 17.

6. We promise to bring up our children in the nurture and admonition of the Lord, to see that all under our care are instructed in the things pertaining to the Kingdom of God, to maintain the worship of God in our families and to set before our households examples of virtue and godliness.

All this we do, looking to the blood of the everlasting covenant for the pardon of our sins, and praying that the glorious Lord who is the great Shepherd would prepare and strengthen us for every good word and work, and receive us at last to everlasting mansions.

CHAPTER II.

A GLANCE AT LEICESTER HISTORY.

A glance at the ecclesiastical history of Leicester leads us directly to the first Church of Christ, which embodied the religious life and sentiment of the town.

It was indeed a great thing in this New World when amid much diversity of opinion a single Church could still stand for an entire community.

But with the more widely cultivated habit of thought, and widely spread diffusion of knowledge, it would be an infinitely greater achievement in this twentieth century than it was nearly two hundred years ago, however much the contemplation of that earlier robust aspect, when Religion was made a definite part of the recognized business of the town, commands our admiration and respect.

And so we hark back to the days when the first rude little meeting-house, supposed to have been built in 1719, stood near the present site of the successively built churches of this first parish, hemmed in by primeval forest; when the now excellent neighboring road to Paxton was described as beginning at "a black birch standing near a great red oak behind the meeting-house and close by the same," and running thence through the woods by marked trees, to the days of the wolf, and of the Nipmuck Indian still lingering doubtfully upon his native soil, ill-content to forsake his home, and continuing a source of more or less anxiety hereabout,

to the extent of delaying settlement for many years, the land having been acquired in 1686. Leicester was in the heart of the great Nipmuck Country, where Indian villages had been planted upon the hilltops here and there, as convenient, and the township, eight miles square, was purchased of the two daughters of Chief Oraskaso, recently deceased, for the sum of fifteen pounds current money of New England.

Accordingly Momokhue, and her sister Waiwaynow, duly set their pathetic hands and seals to the legal instrument as required, along with their young husbands, Philip Tray and John Wampseon, whose English given names lend color to the surmise that they belonged to the "Praying Indians," and not highly improbable of those to whom the Apostle Eliot preached on Pakachoag Hill, in Worcester, on which historic site Holy Cross College most appropriately stands.

It is estimated that the "Praying Indians" of the Nipmuck tribe numbered one thousand in what is now Worcester County.

The twenty-two proprietors of Leicester, who undertook the enterprise of settling the town, and of confirming the original title, were men of influence in the Province, and the acknowledgment of the deed was certified by Col. Penn Townsend, former Chief Justice of the Court of Common Pleas for Suffolk, on February 23, 1713-14.

The Rev. David Parsons, first minister of the first Church in Leicester was settled in 1721.

The dwelling provided for him in the vicinity of the meeting-house was protected by "a garrison" or stockade, the erection of which was one of the first corporate acts of the town, and two soldiers were garrisoned there for a time

by order of Lieut. Gov. Dummer, to guard not only the clergyman and his family against possible attack by the Indians, but all who might seek refuge there in the event of peril.

There were several of these stockades in other parts of Leicester, which at this period was a frontier town, and the Indians a serious menace from 1722 to 1726, while war was being waged with tribes at the East.

The pastorate of Mr. Parsons is a doleful story of straitened circumstances, delayed salary, and ill feeling, and the sympathy of the reader of local history is rather hopelessly confused between the long-suffering impoverished little town so remorselessly held to its luckless choice, and the contentious pastor. Happily perhaps for Mr. Parsons, he was no novice in parish warfare, having come from twelve stormy years in Malden, where he succeeded in 1709, the Rev. Michael Wigglesworth, best known as the author of that terrible epic "Day of Doom," lavish of detail as the *Inferno* of Dante, yet possessed withal of a certain wealth of local imagery and ingenious adaptableness to the local imagination, which forbids even a passing comparison.

Mr. Parsons's twelve years' pastorate in Malden, and his fourteen years in Leicester, were alike ended by a law-suit and an Ecclesiastical Council.

While there is reason to believe he was an unusually forceful speaker, history described him as contentious and unhappy; out of harmony with his environment, and himself.

The polity of this first struggling church was Congregational, according to the custom of early Massachusetts churches, and liberal in its simple covenant, as well as in

the absence of a formulated creed for the first eighty-six years of its existence.

The Rev. David Goddard, son of Hon. Edward Goddard, of Framingham, at one time a member of the Council, succeeded Mr. Parsons, and was ordained, June 30, 1736. Described as "a man of loving and forbearing spirit, and deep piety," he served most acceptably for eighteen years, and died in office, January 19, 1754, of "the great sickness," as it was called, while on a visit to Framingham. His father and mother were borne to the tomb within a month after, victims of the same prevailing malady. Governor Washburn relates that Mr. Goddard found religious interest in a sadly depressed condition in Leicester, and that "the meeting-house, never in complete order, had been suffered to fall into such general dilapidation, that it required an expenditure of ten pounds merely to repair the glass in its windows, before it could be considered fit for the new minister."

But those humble windows that swung upon hinges, and were refitted with their little diamond-shaped panes of glass at so grievous a cost, from an impoverished treasury, were destined to witness great things. The Churches of New England were on the eve of a wide-spread revival of religion, in which the mother country was also much concerned; the movement calling forth as all great movements, whether religious or political inevitably must, men of remarkable power and strongly partisan.

Most prominent among the supporters of the "Great Awakening," and most responsible as an exciting cause, was the Rev. Jonathan Edwards, of Northampton.

The want of space forbids more than passing reference to

this subject, which, in its multitudinous bearings, fills shelves of books in great libraries; but it is a matter of deep local interest and significance that Leicester shared in the inexpressible excitement of the period, and enjoys the historic distinction of a visitation from Jonathan Edwards, and also from George Whitefield, who, though an Oxford University man, and regularly ordained clergyman of the Church of England, was a free lance in the field of religion; and in common with the Wesleys and others, upheld general ministration and exhortation by the laity, an itinerant clergy, and kindred features highly objectionable to conservative taste and practice. It was on Wednesday afternoon, October 15, 1740, that the Rev. George Whitefield preached in Leicester.

Mr. William Lincoln writes in his valuable history of Worcester, "The celebrated Whitefield, whose splendid eloquence seemed almost the gift of inspiration, controlling the judgment, and swaying the feelings of men at pleasure, went through New England during his second visit, preaching to congregations gathered by the acre, beneath the open sky, in numbers no house could contain.

"On his way to New York this powerful exhorter arrived in Worcester, October 14, 1740, accompanied by Gov. Belcher, whose mind had been deeply impressed by the glowing elocution which had roused thousands."

Governor Belcher refers to this occasion in a letter to Richard Waldron to be found among the Belcher papers.

"What crowned the pleasure of the journey was my unexpectedly meeting on the road, the excellent, lovely, heavenly Whitefield, whom I had often heard at Boston without weariness, and wherefore eagerly heard him again at Marl-

borough and Worcester; and although I greatly approve and admire his matter and manner of preaching, yet having an opportunity in this journey of considerable conversation with him, by his piety, meekness, humility, innocence and great simplicity, he has most of all enamored me."

Robert Philip, biographer of Mr. Whitefield, states that Gov. Belcher accompanied the great evangelist to Leicester, but some research fails to reveal corroborative testimony.

Mr. Whitefield refers tenderly to the Governor in his journal, Oct. 14-15, 1740.

Of Worcester he writes: "I preached in the open air on the common to some thousands; the word fell with weight indeed; it carried all before it." And of Leicester: "Preached in Leicester, six miles from Worcester, with some, though not so much power as in the morning."

Scholars, statesmen, actors, men little touched by the burden of his discourses, sat spell-bound beneath the resistless quality of Whitefield's mighty eloquence. A Hume, a Chesterfield, a Franklin, have attested. And David Garrick, sensitive to each gesture, each intonation and inflection of that marvellous voice, declared that Whitefield could move his audience to tears or to ecstasy at will, by simply saying "Mesopotamia" with varied utterance.

The interest in the great revival in which one hundred and fifty towns in New England were actively engaged continued to increase, and at the invitation of Mr. Goddard and others, the Rev. Jonathan Edwards came to Leicester in January, 1742, and remained for several weeks preaching here, with occasional visits to adjacent towns. He was assisted by Rev. Dr. David Hall, of Sutton, and Rev. Ebenezer Park-

man, of Westboro, and valuable references thereto appear in the diaries of these three clergymen.

"He that would know the working of the New England mind in the middle of the last century, and the throbbings of its heart, must give his days and nights to the study of Jonathan Edwards," wrote George Bancroft the historian, while the nineteenth century was still with us. The material for exhaustive study is abundant and accessible indeed, but imagination runs riot in the midst of it in vain endeavor to picture the further development of this remarkable man under advantages such as the Old World could have given, but which the infant settlements of New Haven and Northampton were powerless to bestow.

His is the most solemn, imposing, awe-inspiring figure in all of Massachusetts history, one is tempted to assert, as he moves across the stage of his day and generation with his queenly wife beside him—his perfect complement.

¹"We cannot be wrong in assigning to Mrs. Edwards a place in the Great Awakening hardly inferior to that occupied by her husband. The young girl whom at the age of thirteen he had eulogized as a favorite of Heaven, whose rare beauty had satisfied his fastidious taste, was still exercising as a mature woman the same attractive influence over his mind and heart.

"There is abundant evidence of the spell which she exerted over those around her by the beauty of her person, and the singular and refined loveliness of her manner, as also of the character which inspired it. Her reputation had gone abroad

¹Alexander V. G. Allen, D. D. Life of Edwards, p. 197.

in the colony, she was even said to surpass her husband in her endowment of Christian graces. Like him, she was a mystic devotee, with a natural capacity for the highest fervors of devotion. It was her experience—which seemed to Edwards as genuine as it was remarkable—which would have compelled him to believe, even against his will, that the divine visitation might overpower the human body.”

There was probably no lack of grace and dignity in the physical effect of religion in the person of Mrs. Edwards, who by pure force of will, and dominant spirituality had learned to extricate herself from the human condition of doubt and discouragement touching this life, and that which is to come. As the Buddhist finely phrases it, she had “attained”; and none better than the devout Buddhist knows, perhaps, the intense mental absorption, self-abnegation, and unconsidered world of pains required to compass this condition.

Emotional and easily communicated physical manifestations of religious excitement were a feature of the time, and a note of weariness is suggested in an entry in his journal by sturdy Dr. Hall, of Sutton, after a sermon preached in Leicester in 1742.

“A very serious much moved auditory I had. A woman was some troublesome, who was in prayer, singing and sermon time, frequent in fainting fits; a thing at this time common to many.”

The pastorate of the Rev. Joseph Roberts, third in the succession of ministers of the first Church in Leicester, continued through a period of eight years: from October 23, 1754, to December 14, 1762. But the very letter in which

he accepted the charge sounded an unheeded note of warning. Mr. Roberts, though a man of undoubted ability, duly graduated from Cambridge, had evidently mistaken his calling in life when he entered upon a profession so exacting and exalted as that of the Christian ministry.

When his sordid and avaricious spirit had wearied his Leicester parishioners into a dissolution of the connection between them, he removed to Weston where he threw himself, with ardent zeal, into political life. He arose to genuinely good public service during the tumultuous years of the Revolution; was a member of the convention which framed the State Constitution, in 1789, and frequently afterward sat for the town of Weston as Representative in the General Court. Though Mr. Roberts was never again a settled minister, he occasionally preached, and died in 1811, at the age of ninety-one years in apparently abject poverty, with bags of hoarded gold within his reach.

The Rev. Benjamin Conklin, born in Southhold, L. I., in 1732, and graduated from Princeton, N. J., in 1755, succeeded Mr. Roberts, and continued as pastor of the first Church for a period of thirty years. His fervid patriotism, and buoyant spirit, were of signal service to the town through the anxious years of the War for Independence.

When the minute men mustered on the old training field, on the afternoon of Wednesday, the 19th of April, 1775, and there paused to give their families, themselves, and their holy cause to God, before hastening to the scene of conflict, it was Mr. Conklin who spoke the uplifting words which mitigated the pain of separation, and sent their beloved ones back to their darkened homes hopeful and comforted.

The personal services of Mr. Conklin as a member of the Committee of Correspondence were of a nature to entitle his descendants to membership in the Societies of the Sons and Daughters of the American Revolution, upon the strength of that claim. In view of the chronic illness which eventually necessitated relief from parochial labor, the town of Leicester presented Mr. Conklin with a purse of one hundred and seventy pounds, exempted his property from taxation, and tendered him, by vote, an expression of gratitude for his long and faithful service, and of sympathy for his broken health.

Rev. Dr. Sumner, of Shrewsbury, and Drs. Bancroft and Austin, of Worcester, constituted the Council which met in June, 1794, to dismiss Mr. Conklin.

Following an interregnum of four years in which there was no settled minister, came, in 1798, the noteworthy pastorate of the Rev. Zephaniah Swift Moore, D. D., later a Professor in Dartmouth College, and successively President of Williams College and of Amherst.

Dr. Moore was succeeded, in 1812, by the Rev. John Nelson, D. D., whose remarkably long and useful pastorate extending to the day of his death, in 1871, brings him within the memory of a majority of the leading citizens of Leicester living in this year of grace 1908.

His colleague and successor, the Rev. A. H. Coolidge, 1857,-1894, was in turn succeeded by the Rev. David C. Reid, who after ten years service yielded place in 1904 to the Rev. J. Brainerd Thrall, the present minister of the First Congregational Church, in Leicester, now worshipping in the handsome and substantial edifice which replaced the

one destroyed by fire during a violent electrical storm upon the night of February 25, 1901, and called The John Nelson Memorial Church, in affectionate remembrance.

The exigencies of time, and increase of population had their legitimate effect. Other religious denominations began to be represented in Leicester, withdrawing of their kind from the main body.

The Friends came first, and Baptist, Methodist, Episcopal, Unitarian and Roman Catholic followed.

The Rev. A. H. Coolidge in his beautiful historical sermon delivered April 24, 1887, the same being the thirtieth anniversary of his installation as pastor of the First Congregational Church, thus touches upon the departure of those members who were to constitute the nucleus of the Second Congregational Church and Society.

“The division which soon followed the great revival, 1831-1832, was an occasion of special trial. No charge of extreme doctrinal faith or preaching, so far as appears, was brought against the pastor. As we have seen, he was from the first a representative of the new school of New England theology.

“The immediate occasion was the fact that he declined, as did other pastors of the time, to exchange with ministers who held opinions widely differing from his own.

“But the real causes were much deeper. It was a part of a larger and far reaching movement, which for many years had been taking form, and which had its source in divergent opinions respecting the leading truths of the Christian religion, especially the being of Christ, and the nature and necessity of His redeeming work.

“In periods of revival, in which the sin, the peril, the need of man, and the gospel of salvation in regeneration, and through the atoning work of the divine Redeemer are made practically prominent, the divergency naturally becomes more distinct, and the differences come to be recognized on either side as radical.

“But while the revival may have precipitated the division, it was not its cause. It was the result, rather, of differing tendencies of thought and experience.

“Those who dissented from the faith of the ancient Church withdrew, and April 13, 1833, organized a Second Congregational Church and Society, leaving the original Church in the possession of the house of worship and the records and other appointments.

“Time has vindicated the wisdom of this separation, however trying then. There has doubtless been greater freedom of religious instruction and activities on either side. Whatever accompanying infelicities there may have been belong to the past. In few communities are persons of different faiths more harmonious in all the relations of society.”

CHAPTER III.

DIARY OF THE REV. SAMUEL MAY.

EXCERPTS FROM. PART I.

The "Ephemeris" of the ancient Greeks, literally 'of the day,' down to the Diaries of our English and American forbears, more or less modelled thereupon, with all similar material that comes between, are among the most trustworthy and valuable of the sources of History, abounding in minute and interesting details which will be sought for in vain elsewhere.

Diaries written in an abandonment of confidence, deeply introspective and self-centred, however valuable to the biographer, render slight service to the writer of local history, who would fain add the sparkle and flow of life and color to the meagre and attenuated data of the records.

But the diary of the man of letters is a mine of wealth. It teems with references to current events, to men and manners, to his own comings and goings, and the means by which these are accomplished, and to the books he reads, with special or general criticism thereupon. Rich is it in the psychological element, without which all history is inert and inoperative.

Of this character is the diary of the Rev. Samuel May, in which he gives, as only an actual participant can, the early story of the Second Congregational Church in Leicester.



Saml. May

The young minister chronicles his departure from the Theological School in Cambridge, and steps forth into the world to do with his might such work as he shall find to do; fortunate in his birth, training, environment and friends; and fortunate above all his own natural endowments, aspirations, devotion to principle, and the conscientious use already made of his exceptional opportunities. These pages, in script almost as plain as print, are instinct with the thrill of life, a vehicle for things temporal and spiritual in a large, impersonal fashion, and reproduce with wonderful fidelity the time for which they stand.

Only such excerpts are made from Mr. May's private records as relate, in some degree, to the subject of these brief annals; mutilated, disjointed fragments, but the book would be barren indeed without them.

Many of the persons herein mentioned as having taken some part in the Church activities, are met with elsewhere in broader fields of action; notably Mr. May himself, in his widely reaching philanthropic work.

The comfortable dwellings of those townspeople whose names are of frequent recurrence in the diary: Flint, Clapp, Bisco, Sargent, Knight, Whittemore, Southgate, Warren, McFarland, and other citizens, still stand; but in several instances not a representative of their race remains in Leicester. The residence of Joshua Clapp, Esq., said at that day to be the handsomest country house in the County, and may be yet for aught that appears to the contrary, is now owned and occupied by Samuel E. Winslow, Esq., and the substantial brick dwelling of Capt. Isaac Southgate, bequeathed by him to the Second Congregational Church for a parsonage,

but found too expensive to maintain for this purpose, passed on to the James Whittemores and H. O. Smiths, kinsmen of the generous donor, in liberal thought and all good things, though not by tie of blood.

The several hospitable homes of the Flints: Dr. Austin Flint, Dr. Edward Flint, Waldo Flint, Esq., and Miss Laura Flint, long since ceased to know them, and no scion of that brilliant family remains. But the tomb of Dr. Austin Flint, whose services in the War for Independence are matter of history, receives the due laurel wreath in the fullness of each recurring Spring. Leicester most honorably pays to her patriot sons the reverence due to heroes. The extracts from Mr. May's diary date from July 17, 1833, when the Second Congregational Church and Society in Leicester was in process of formation, to May 25, 1835, when the Church edifice was completed, and the parish work moving systematically forward. Mr. May preached his first sermon in Leicester, at the Town Hall, September 15, 1833.

Boston, Mass. 1833.

Wednesday, July 17th, was the day of the visitation of the Theological School, and of the graduation of our class.

The day was a pleasant one, and the audience quite large and very respectable.

There were twelve in our class. * * * Their names are as follow: William E. Abbot, son of the late Dr. Abiel Abbot, of Beverly; William Andrews, of Salem; William Henry Channing, son of Francis Channing, Esq., long since deceased and a nephew of the late Rev. Dr. Wm. E. Channing; James Freeman Clarke, of Boston, son of Dr. S. Clarke, grandson of Rev. Dr. Freeman; Samuel A. Devens, of

Charlestown; Theophilus P. Doggett, son of Rev. Mr. Doggett, now of Raynham; Samuel May; Albert C. Patterson, of Boston; Chandler and Samuel D. Robbins, of Roxbury; Linus H. Shaw, of Raynham; Henry A. Walker, of Charlestown, son of Timothy Walker, Esq.

As a class they have received repeated testimonials of approbation and regard from the Theological Faculty and their Dissertations read on this occasion were received with expressions of entire satisfaction, which were accompanied with some marks that the satisfaction was sincere.

In the afternoon the 2nd Annual Meeting of the "Philanthropic Society" was held in the University Chapel.

After the morning services a party assembled at my rooms to discuss a collation, among whom were Judge and Mrs. Cranch, of Washington; ¹Mr. Russell and Misses Adeline and Harriet Russell; Stephen C. Phillips of Salem; Miss Leslie of Philadelphia &c. &c.

It was also first generally known this day that Sarah Russell and I are engaged. Sarah had resolved not to come to Cambridge on this day, but her Father's persuasion induced her to be present at the afternoon services.

The following day, Thursday, I left Cambridge, expecting to be absent about five weeks.

Friday, July 19. I accompanied Miss Russell to Nahant, where the family are passing the summer; and returned with her the next day to Boston, by way of Medford, where we

¹Nathaniel P. Russell, Esq., of Boston, father of Mrs. Sarah Russell May.

called on her ¹Grandmother Tidd; and of Cambridge, calling at the Deanery.

Sunday evening, 21. Attended at the Second Church, the ordination of James Freeman Clarke as an Evangelist. The sermon was a noble one by Rev. Mr. Greenwood, and the whole service affected me more, far more, than anything of the kind ever did before.

¹Mrs. Ruth Dawes Tidd, widow of Jacob Tidd, Esq., lived at what is known as the old Royall House, in Medford; this historic estate having been owned and occupied by the grandparents of Mrs. Samuel May, Jr., for a period of more than fifty years; a most hospitable home, to which the divinity students at Cambridge loved to extend their walks, sure always of a royal welcome. Mrs. Ruth Dawes Tidd, who long out-lived her husband, died in 1861, at the age of 95 years.

"The Royall place is celebrated as a most important and interesting example of fine old colonial country residences in the metropolitan district. Besides its interest as the home of a gentleman of wealth in the period preceding the Revolution, the house has an exceptional importance as having been the country-seat of Governor Winthrop at his Ten Hills farm. This fact is little known, but the lines of the original farmhouse may be distinctly traced in the brick wall on the south side. When purchased by Colonel Royall, the old house was retained, but greatly enlarged. So it is just as much a relic of Governor Winthrop and his days as Faneuil Hall is of the Revolutionary period.

"But this estate is more than a relic of Governor Winthrop: it was subsequently owned by Colonel Charles Lidgett and Lieutenant-Governor John Usher, both provincial officers under Governor Andros. The house was enlarged and embellished by Colonel Isaac Royall, senior, and it was the seat of his son, Colonel Isaac Royall, for many years a councillor of the Province, from 1739 to 1775. During the siege of Boston this house was the headquarters of General Stark. The house and slave quarters are in a fair state of preservation, and have been pronounced by architects one of our finest specimen of colonial architecture.

James left Boston the very next day, I believe, to station himself as a servant of Christ, and a preacher of righteousness, at Louisville, Kentucky.

* * * * *

Tuesday following I went to Brighton to make a farewell call on the Rev. Doctor Worcester, with whose friendship I have been honored, and whose society I have enjoyed so much at different times, during the last six months.

At 2 o'clock A. M., Wednesday, I took the stage for Brooklyn, Conn. I left it at Pomfret, and procured a conveyance over to Brooklyn, where I arrived at about 5 P. M.

* * * I staid in Brooklyn nearly a fortnight. I had long since made my cousin, Rev. Samuel J. May, a promise that my first public officiating as a preacher, should be in his pulpit. I preached for him both parts of the day the first Sunday I was there. The second was his Communion Day, and I therefore preached only in the afternoon.

I also took the whole charge of his newspaper, *The Christian Monitor*, which was published once while I was there, and again soon after I left. I made a great many visits to old acquaintances, read considerably, and wrote one sermon. My visit to my cousin was peculiarly a pleasant one. I

"It is the purpose of the Royall House Association to restore the house and furnishings, after inventories in its possession, to renew the old-fashioned garden, summer-house, and court-yard, and to open it to the public as a stately relic of colonial times and of our first colonial Governor."

NOTE.—I accompanied Miss Adeline May, Regent of Col. Henshaw Chapter, D. A. R., of Leicester, Mass., to this old homestead of her great-grandparents, where she visited in girlhood, on the occasion of a Revolutionary *fête* held there in 1901.—C. van D. C.

honour and love him more, as my knowledge of his character increases. * * * The *Unionist*, an anti-slavery paper, was issued for the first time while I was in Brooklyn, and Mrs. Child's "Appeal in behalf of that part of the American People called "Africans," was received by Mr. May to his inexpressible delight.¹

On Friday, September 13th, at one o'clock, I took stage for Worcester, and arrived there at seven; the shortest time in which I ever have passed between Boston and Worcester.

The next morning I took a nine o'clock stage, and was in due time at Leicester, six miles from Worcester.

I went to the house of Dr. Edward Flint, and introduced myself to his wife. The Doctor came home in the afternoon. Here I spent three weeks—four Sundays—very pleasantly indeed to myself. I preached the third and fourth Sundays in September, and the first in October in Leicester. The fifth Sunday in September I exchanged at his request with Rev. Oliver Stearns of Northampton.

I returned to Boston, though kindly urged by the Leicester Society to continue with them. The main reason that I did not remain was that I did not feel ready to take long continued charge of a Society. I had taken a room in Cambridge, and my wish was to spend the winter there quietly,

¹ Dedicated by Mrs. Child to her friend and co-worker.

"To the Rev. S. J. May, of Brooklyn, Conn., this volume is most respectfully inscribed as a mark of gratitude for his disinterested efforts in an unpopular but most righteous cause." Mr. May was much affected by reading this dedication, and said to his cousin Samuel, "Now, indeed I must go forward. I can never draw back."

and in study, principally upon the New Testament. Before leaving Leicester, I promised to return for three Sundays in November.

* * * The first Sunday that I was at home I did not preach. I heard Mr. Gannett and in the afternoon, my friend William Channing at Brattle Street. William Channing and Chandler Robbins have been preaching there as candidates. * * * *

Sunday, October 20. Preached in the morning for Rev. Mr. Pierpont, in my own place of worship, before the Church and Society of which I was a member. It was a great trial to me. Preached at Cambridgeport in the afternoon.

Sunday, October 27. Preached at Jamaica Plain, having in charge the supply of the Hollis Street Pulpit, and making an exchange with the Rev. Dr. Gray.

Sunday, November 3. Preached at Canton.

On Saturday morning (following) at 2 o'clock, I started to Leicester, and arrived at about eleven.

This week Miss Rebecca Dean was married at Charlestown, N. H., to Stephen Salisbury, Esq., of Worcester. I again took up my quarters in the family of Doctor Flint. Nothing could be more agreeable to me than this, for I had become very much attached to them, and their house really seemed to me like a home. I found Mrs. Flint's mother and sister staying with her; Mrs. Emerson feeble, and in a decline but an intelligent, religious, and very agreeable woman. Miss Mary Ann Emerson, a modest, single-hearted and excellent girl, as all agreed.

Sunday, Nov. 10. Preached at Leicester.

Sunday, Nov. 17. Was at Grafton on an exchange with

Rev. R. A. Johnson. His society large and flourishing, attend meeting constantly, and have a new and handsome place of worship. I preached in the evening at the Manufacturing part of the town called New England village. Mr. John Sargent went with me to Grafton, taking me in his chaise.

Monday, A. M. Returned to Leicester. I attended two parties while at Leicester this time; one at Miss Sprague's, not a large one, the other at Mrs. Isaac Southgate's; large and handsome, and pleasant; and spent a good deal of time, as on my former stay here, in visiting families belonging to the Unitarian Society.

The Society is small, but composed of the best part of the population. The most intelligent and cultivated, and equal to the other Society, nearly, or quite, in point of wealth.

Leicester is a town of more wealth than most towns of its size. The main business of the place has been in past years a remarkably profitable one:—the making of machine and hand cards. I speak not prejudicially when I say that the Unitarian Society contains by far the larger part of the intelligent and truly respectable people of the place.

The same has been unequivocally stated to me by an Orthodox gentleman of candid mind. Indeed it is too evident to admit of question. I was called while here to attend the funeral of a laboring man, poor and friendless, who had lived in the town for many years, known by the name of Woodland; and it was never certainly stated whence he came. It was rather a difficult case, there being no particular point on which to hinge the remarks which I found are

always made here at funerals, previous to the prayer. Mr. Nelson, the Orthodox clergyman, was present.

In the afternoon there was another funeral; that of a young married man named Conklin. The Rev. Mr. Nelson officiated, and I attended as a listener.

Sunday, Nov. 24. Preached at Leicester.

Monday, Nov. 25. Left Leicester, for Boston, in the first snow storm of the season. In Worcester while the Stage stopped for dinner, I called upon Mrs. Salisbury, Miss Rebecca Dean that was. Our talk was chiefly upon Elizabeth Bond, who is lying very ill with typhus fever. The last accounts were rather unfavorable, and the fears of her friends are much excited. We had a most tedious ride to Boston in a cold, wet snow and rain storm, and did not arrive until eleven o'clock, P. M. Miss Russell drove with me to Cambridge the following afternoon. Before going I called to inquire after Elizabeth Bond. Her father was in the parlour, and seemed much depressed. He was hoping and was calm. She died that night.

Thursday, Nov. 28. Thanksgiving Day, but a most sober one in our family, for we all felt that Elizabeth Bond was almost one of us. She had always been an acquaintance and an intimate friend of several of the younger members; and her brother George's marriage to Sophie A. May brought her quite within our own circle.

Her praise lives, and will live in the hearts of us all. .

My dear Sarah Russell passed Thanksgiving with us, which was kept this year at my father's house. The following morning we attended the funeral of her whom we were both

happy to call our friend. Rev. Mr. Palfrey made the prayer, and the body was conveyed to Mt. Auburn.

Sunday, Dec. 1, 1833. In the morning I preached for Rev. Dr. Lowell, and remained to the Communion. In the afternoon I preached for Rev. Mr. Young; both labours of love.

I again returned to Cambridge with the expectation of three months of quiet study, having previously promised the Committee of the Leicester Society that I would return to them in March.

Sunday, Dec'r. 8. Preached for Dr. Pierce of Brookline both parts of the day. This also was a labour of love.

Sunday, Dec'r. 15. Preached at Framingham, George Chapman, pastor of that Society being disabled from preaching by a heavy cold and cough. (The journal here refers to the serious illness of Miss Sarah Russell.) All this I did not know until Saturday noon upon going to Boston, where my mother told me. I at once went up to Beacon Street. Sarah was rather more comfortable, and it was decided between us that I should keep my engagement at Framingham.

I started in a chaise alone, at about 3 o'clock P. M.—the day being very cold—and reached Framingham twenty-one miles distant, at six. I found Chapman quite ill with his cough. I preached here to a very good audience, in a monstrous great meeting-house. Immediately after service I started for Cambridge, arrived in good season, took another horse, and a man to drive me to Boston. Sarah was about as I had left her. With excellent nursing she threw off her illness to the great relief of her many friends. I had expected to preach at Framingham on the following Sunday,

but received on Friday a note from Rev. H. Ware, Jr., saying it was indispensably necessary that I should go that Sunday to Fall River, as the committee had written desiring that I should come.

I made ready, went to Boston and took the 8 o'clock A. M. Newport stage. Among the passengers was John M. Forbes, whom I had not seen since we were school-fellows at Round Hill (Northampton). He has been many years in Canton, China, and in excellent business.

I learned that he was going to New Bedford to make arrangements for his marriage with Miss Hathaway. We dined at Taunton. I reached Fall River at about 4 o'clock P. M. and went to stay at the house of Mr. N. B. Borden.

Sunday, Dec. 22. Rather an unpleasant day, and the morning audience was small. I was told the Fall River people never *turn out* to meeting well on Sunday morning. The place is wholly a manufacturing one—cottons and satinets chiefly—during the week they get pretty tired, and make it a rule whether tired or not, to be abominably lazy on Sunday morning. The afternoon audience was much larger. I was introduced to H. Battelle, Esq., a lawyer; Dr. Hooper, and several others, principally store-keepers.

Monday, Dec. 23. Left Fall River, having engaged to return for two Sundays, and spend the intermediate week.

Saturday, Dec. 28. In company with William H. Channing, who was going to preach at New Bedford—the Rev. Orville Dewey being absent in Europe—I left for Fall River. William Channing and I parted company at Taunton. I again went to the house of Mr. Borden, who is agent for the

Pocasset Manfg. Co., and remarkably well-informed man, of very independent mind.

The Fall River Unitarians so far as I became acquainted with them are completely *free inquirers*; there is too little religious sentiment in the Society. Indeed this is by no means peculiar to the Unitarians there, but is characteristic of other denominations. Much more I might say after nine or ten days' acquaintance. I was invited to remain and preach to them as a candidate, but could not bring my mind to the thoughts of a life passed among such influences. Besides I was under a promise to the Society at Leicester to return to them. Was in Fall River three Sundays, on the second of which I preached in the evening, as well as twice during the day.

1834. Wednesday, January 1. Went over to New Bedford, distant fourteen miles. This was my first visit to the town with which I was pleased beyond my highest expectation. It is beautiful, for situation, plan and style of building. The afternoon and evening I passed with William Channing, and the night at an ordinary public house. This is a time of great pecuniary embarrassment and distress with the New Bedford merchants and a large proportion of them have failed.

Thursday, 2. William Channing accompanied me on my return to Fall River; spent one night and went back to New Bedford.

Monday, 6. Returned to Boston.

Sunday, 13. Preached but half a day, which was a labour of love for Frederick T. Gray at Friend St. Chapel.

Sunday, 20. Preached but half a day, also a labour of love, for Rev. Wm. Newell at Cambridge.

Have engaged with the committee of the First Parish in Milton, from which the Rev. Sam'l Gile has just been dismissed, to supply their pulpit for eight Sundays. I had supposed this was to be done entirely by exchange with neighboring clergymen, but was desired to preach for them myself part of the time, and did so three Sundays.

January, Sunday, 26. Preached at Roxbury, for Rev. G. Putnam.

February, Sunday, 2. Preached at Milton.

Sunday, 9. Was unable to preach anywhere, owing to a severe cold on my lungs, and was told by Dr. Jackson on no account to preach. J. Q. Day of Cambridge took my place that day.

Sunday, 16. Preached in Boston, for Rev. Mr. Barrett.

Sunday, 23. Preached at Milton.

March, Sunday, 2. Preached at Milton.

Sunday, 9. Preached at Dedham for the Rev. Mr. Lamson.

Sunday, 16. Preached at Charlestown for the Rev. James Walker.

About this time gave up my room in Cambridge and moved into Boston.

Friday, 21. Father left us for Washington, to present his claim to the Government for property destroyed at Buffalo, while in the use of the Government, during the last war (1812-14).

Sunday, 23. In the evening I attended a crowded lecture of Mr. Gannett's on the atonement. He began to deliver a

course of Doctrinal lectures at his vestry in Berry Street, doubting if many would attend. The lectures, however, were very fully attended, and the room uncomfortably filled. At the request of his hearers, he procured the Athenæum Hall. Here he gave four or five lectures, but this room was also so crowded that great numbers were disappointed every evening in hearing him; and those who did hear were much crowded—almost suffocated. The remainder of the course was given in his church in Federal Street.

Monday, 24. I began this day officiating in Frederick T. Gray's place as a Minister to the Poor, in Boston. Mr. Gray was desirous of getting some one to take his place for a month while he should be engaged in visiting the poor families in the neighborhood of the Friend Street Chapel, for the purpose of inducing them to send their children, and to send them regularly and punctually to the Sunday School.

An excellent Sunday School is already established; but it is known that a much larger number might attend if some little effort were made to induce their parents to see to it.

I could not take the place for a month; for I had had repeated application to return to Leicester, and had promised to be there about the middle of March.

I engaged for a fortnight; but did in the end stay nearly three weeks.

It so happened that the very day I began Mr. Gray was taken sick, and lay for some time very sick with lung fever, from which he did not recover sufficiently to enable him to resume his duties for more than two months.

My duties were, to stay at the office of the Visitors of the Poor for five hours, of three days of the week,—Charles

Barnard taking the other three days,—and receive and record all applications made during that time; inquiring particularly into the cases and their necessities. The other three days, and parts of the first named, were occupied in visiting the poor in their own homes, or, as it should rather be said of the most part of the places where I went, *holes*.

These two weeks I now consider as among the most important of my life. I learned some lessons, which as they can never be forgotten will be always of benefit and use, so long as I am able to do, or purpose, anything.

Of the numerous cases which came under my notice I will mention the worst; that of Mr. and Mrs. Cleveland and four or five children, Irish, living in a little dark cellar of a ten-foot house in Stillman Street, not less than eight feet below the level of the mill-pond land, and considerably below the level of tide-water, so that more or less water came with every tide into their den. The tide used to ebb and flow where they lived.

This place even they could not have to themselves; an Irish woman with two children shared it. The whole family were sick with colds, and most of them so hoarse that it was with difficulty I could understand what they said. They were rather a shiftless set; Episcopalians from the north of Ireland, and appeared far more intelligent than the greater part of the Irish who come to this country; who are for the most part from the South of Ireland.

The father, by trade a mason, declared himself unable to work, by reason of disease.

After a while, by much talking, I got them out of the infernal pit in which they lived, and into a decent ten-foot

house in the same street. They had heard of a lady in Cambridgeport who wanted to take a little girl to live with her. I went to see this woman, and after one or two confabs had one of the girls of this family bound to her.

All the cases of really abject poverty and squalid distress with which I met were foreigners;—Irish.

Our poor lists are augmented three-fourths by the foreigners who come amongst us, bringing all the laziness and indifference about themselves, and disregard of decencies which they have imbibed in the degraded and enslaved countries of the Old World.

It was an opportunity I would not have lost on any consideration, for acquiring a kind of information quite indispensable to me, and which I could hardly have got at any other time, nor in any other place.

I was gratified to see the readiness with which the Visitors of the Poor of all the various denominations in the city came forward to confer together with regard to the best means of relieving the wants of the poor.

These Missionaries hold Meetings once a fortnight at the Office of the Visitors of the Poor.

Without saying more now on this subject so interesting in itself, and about which I heard, and of which I saw so much during these weeks, I will refer to two pamphlets lately published, which show the state of public sentiment, and the noble spirit alive and warm in the birthplace of my fathers, and my own home,—the “fair City” Boston.

The pamphlets are as follows: Report on a Union of Churches in Boston, for the Support of the Ministers to the



Edmund Hunt-

Poor, and Report of a Committee of Delegates from the Benevolent Societies of the City of Boston.

Early in March died Stephen Higginson, Esq. of Cambridge. An excellent obituary notice written by Hon. John Lowell, may be found in the Boston daily Advertiser of the day.

Saturday, March 9, 1834. Miss Laura Flint and Sally Flint, daughters of Dr. Edward Flint dined with us to-day. After dinner we visited the New England Institution for the Blind.

Thursday, 13. I attended a meeting of the Temperance Society in the Ninth Ward; made a little speech, and much to my astonishment was chosen a Director of the Society.

Friday, 14. With Charles Barnard went over to South Boston, and visited there the House of Correction and Reformation, and the House of Industry,—in other words the City Poor House. The House of Correction is the City Jail. My visit was a most interesting one. We were shown in the Jail, the kitchen, and cooking apparatus; the cells, workshops, and hospital.

In the House of Reformation of Juvenile Offenders we went into the school, eatingrooms and dormitories. In the House of Industry we visited the schools, hospital, rooms for lodging &c. &c. We saw several idiots, and one insane woman. We saw also the body of an aged Catholic woman who died the day before;—a member of some Religious Order, and dressed in the grave clothes peculiar to the Order; blue, trimmed with white, a border of white, and a covering for the face. These grave-clothes had been in her possession for years.

Sunday, 16. In the evening I preached for Frederick T. Gray at the Friend Street Chapel, and afterwards heard part of Mr. Gannett's sermon before the "Society for Promoting Theol. Education in Harvard University."

Monday, 17. Sarah and I went out to Mr. Palfrey's.

Wednesday, 19. In the evening there was a little singing party at Mrs. Russell's; the singers from the Divinity School were there, and several ladies.

Thursday, 20. Attended meeting of the Suffolk County Temperance Society.

Saturday, 22. This morning, long anticipated came at length, and at 9 o'clock I left for another sojourn at Leicester.

We arrived in Worcester at about 5 o'clock, having gone a most roundabout course. I found Mr. Bisco waiting for me with a chaise, and, putting my baggage into a wagon going up, we started forthwith for Leicester.

Arrangement had been made for me to stay at Capt. Southgate's, where I was most kindly welcome by himself and Mrs. Southgate.

Sunday, 23. The audience at Town Hall had increased considerably since last Autumn. They have made no visible progress with regard to the meeting-house since I left; the foundation was laid last Autumn. I have found my Leicester friends all well.

Tuesday, 25. Mr. and Mrs. Waldo Flint dined at Capt. Southgate's.

Wednesday, 26. This is the day of H. F. Ede's Installation at Nantucket.

Sunday, 30. Preached at Brookfield on an exchange with Mr. Noyes.

April 1, 1834. Mr. Clapp and his family arrived from Boston. He has been very unwell this winter, with a severe attack of lung-fever.

Thursday, 3. Fast Day. In the morning I preached a sermon of my own; in the afternoon read one, delivered by Rev. H. Colman at the dedication of a Church in South Orange. Evening attended annual meeting of Temperance Society.

Sunday, 6. Preached all day. Pleasant weather, very mild. Had the largest audience I ever have seen here. Passed the evening at Mr. Waldo Flint's.

Tuesday, 8. The workmen began getting the frame of the meeting-house upon the ground soon after I came to Leicester, and to-day it was raised. At about eight o'clock a large number of people were collected upon the floor of the frame; I was summoned and offered a prayer. They then proceeded to the raising, and though the frame is entirely of oak, and therefore of immense weight, raised it completely with no other injury than the bruise of a finger which one man received.

Thursday, 10. Heard an excellent Temperance Address from Emory Washburn, Esq., of Worcester.

Friday, 11. This day completes my 24th year. In the afternoon I went to call upon the Rev. Mr. Nelson. Found the family concluding a very early tea, for some friends who had come from a distance. At Mrs. Nelson's invitation, I took a cup with them.

Saturday, 12. Met a pleasant little party to tea at Dr.

Flint's. Mr. and Mrs. Waldo Flint, Mr. and Mrs. Salisbury, of Worcester; Miss Laura Lovell of Charlestown, New Hampshire; Miss Sarah Hubbard; Miss Laura Flint and Miss Susan Flint, beside one or two gentlemen not named.

Sunday, 13. Preached at Leicester. Evening attended a meeting of the Leicester Bible Society.

Tuesday, 15. Took a very pleasant ride this morning on a saddle horse of Mr. Clapp's; the first horseback ride I have taken for five or six months, if not more.

Thursday, 17. In the afternoon I heard a sermon from Rev. J. S. C. Abbott of Worcester. It was well written; pretty well delivered—half of it being thoroughly Calvinistic, the other half just the reverse. I afterwards rode down to Worcester; took tea at Mrs. Salisbury's and in the evening attended a meeting of Unitarians at Dr. Bancroft's Church. It was rather a failure.

Friday, 18. Took tea at Miss Henshaw's with Capt. and Mrs. Southgate and Miss Webb. At Miss Henshaw's we also found Hon. David Henshaw, her brother, Collector of the Port of Boston.

Sunday, 20. Preached at Leicester.

Monday, 21. Took the noon stage from Worcester, and arrived in Boston at about 8 P. M. Found all well at home; saw father for the first time in eight weeks. He returned home a fortnight ago. After tea and talk, ran up to Beacon Street. N. B. I kept no minutes of my visit to Boston.

May, 1834. Friday, 2. Took the stage at 1 P. M. for Worcester, arrived soon after seven; passed the night at the Temperance House; a very good house too. There was in the coach a Hartford gentleman, a man of fine intelligence;

very orthodox, but not austere or supercilious. He did not appear to say, as many do, "Stand by, I am holier than thou." Dr. Wisner was also in the coach, and an indifferent man, altogether. The Hartford gentleman's name is Terry; age fifty or fifty-two years. I have elsewhere made hasty minutes of a conversation held in the coach, on Temperance, Theatres, Infidelity, Atheism, Christianity. Certainly great topics were discussed in those forty miles.

Saturday, 3. I took the stage at 7 A. M. and in an hour was landed at Capt. Southgate's door.

Sunday, 4. Preached at Leicester. Gave notice that on the next Sabbath, the Sunday School would be organized for the season.

Sunday, 11. The School was organized. About forty-five scholars have joined the School. Twelve teachers have come forward. The library contains about fifty volumes. I preached to-day at Leicester.

Friday, 16. In the morning I received an invitation from Mr. Clapp to dine at his house with the Rev. Mr. Greenwood, Charles and Francis Jackson. I had some real enjoyment, particularly in seeing Mr. Greenwood look so well, and in hearing him talk. He, with these two young companions, has been taking a horseback ride for a week.

Sunday, 18. Preached at Leicester.

Tuesday, 20. Met Mr. Clapp this evening. He introduced the subject of *house-lots*, and afterward said, "I suppose you know there was a meeting of the Society last evening." I told him I suspected as much, but Capt. Southgate had not mentioned it. There was a meeting, and some gentlemen will call and talk with me in the course of a few days.

Thursday, 22. This P. M. Mr. Waldo Flint, Mr. Joshua Clapp and Capt. Southgate called upon me, as a Committee of the Second Congregational Society in Leicester. They remained talking nearly an hour, I should think, and the interview was a most gratifying one to me.

In brief, Mr. Flint said they were a Committee &c. to call upon me to ask if I could be induced to settle with them. He mentioned the meeting of the Society on Monday evening, at which it was found to be the unanimous wish of those present that I should remain. This Committee was appointed to see me, but had delayed calling until they should see all those who were not present at the meeting. Mr. Flint said that now every member of the Society has been seen, and the invitation found to be unanimous.

To this I replied as best I could, heartily thanking them for the kindness with which my endeavors have been met.

Mr. Flint went on to say, that the Committee would state the salary they should feel able to give. They offered Six hundred dollars. Rev. Mr. Nelson, they remarked, receives Six hundred and fifty. Mr. Clapp added that when they said six hundred they meant six hundred, and not five hundred or so, collected with difficulty.

I replied that I was deeply obliged to them, and should be happy to accept their invitation. As, however, I was to visit Boston next week, I would defer a definite answer until I conversed with my father.

They stated they had expected I should desire to confer with my friends, and therefore had called in this familiar manner to converse freely upon the subject, and to let me know the feeling of the Society, and had extended the invi-

tation in this informal way because it was understood to be the etiquette for a Minister to absent himself after receiving a call, until his Ordination.

They "prayed" that nothing of the kind may now take place, and stand ready to give the invitation in writing, whenever I shall desire it.

Thus the matter stands.

Capt. Southgate mentioned in the course of conversation, that, in so far as he knew, or had heard, the ladies also are unanimous in their kind opinion of me, and the wish that I should settle with the new Society.

Mr. Flint remarked that they had had much to contend with, but now had no doubt they should do well;—that they mean to try.

I told him I should be glad *to try* with them, and do what I can, but that my experience is small, having had only the past eight months in which any experience could be gained.

"We think," said Mr. Clapp, "that the past eight months have been valuable to you."

In the evening of this day, took tea at Mr. Clapp's, with a small company.

Friday, 23. In the morning, with Mr. Waldo Flint, made a visit to Mr. Silas Earle and his family. Called in the afternoon at Mrs. Waldo Flint's, where were, besides herself, her Mother, Mrs. Dean; Mrs. Salisbury; Miss Laura Lovell and Miss Sarah Hubbard.

Upon returning to Capt. Southgate's about $\frac{1}{2}$ past 6, I found George Davis in my room. He has been passing a fortnight in Boston,—his last bachelor visit. He took tea with me, passed the evening here, and found Mr. and Mrs.

Clapp and Miss Mather, besides the family. He was highly pleased with what he has seen, and talked of nothing else.

He left at four o'clock the next morning for Worcester, to be in season for the Greenfield stage.

Saturday, 24. I took the evening stage from Hartford—got into Worcester about a quarter past 6 and went to the Temperance House.

Sunday, 25. In a sulky, handsome and strong, and with an able-bodied horse, a good traveller, I set forth after breakfast for Sterling, distant twelve miles, to preach there on an exchange with Rev. Mr. Osgood. The road was a charming one, through a very fertile, fresh-looking country. I have rarely, if ever, passed through any part of Massachusetts, which appeared to me so productive. At Sterling I introduced myself to Mr. Dustin, at whose house Mr. Osgood boards. The day was cloudy, and threatening rain, and for this reason there was not as many as usual at meeting, I was told.

Still, there was a large number present; the meeting-house is an immense one, will seat more people than any other in the County, it is said. After P. M. service I returned to Worcester, and after tea made a call on my classmate Edwin Conant. He is flourishing young lawyer in this very flourishing town. Last autumn he married a remarkably pretty girl, Miss Estabrook of Royalston; something of an heiress, I believe. I sat an hour and more with them, really enjoying the sight of a classmate domesticated; and so cleverly too.

Monday, 26. Left Worcester in the 7 A. M. stage, and arrived in Boston at 2 P. M.

Tuesday, 27. In the morning attended Anti-Slavery Convention, Mr. May of Brooklyn, President; and in the evening the meeting of the Am. Unitarian Association;—pretty good. Rev. Jason Whitman, General Secretary, read an excellent Report.

Wednesday, 28. At 8 o'clock A. M., went to the meeting of the Berry Street Conference. A long and somewhat desultory debate on the question, "How shall the Ordinance of the Lord's Supper be made more effective," continued until past noon.

At 3 o'clock P. M., attended at Bowdoin Street Church the Anniversary of the "Academy of Music." Hymns and songs, and musical exercises of various kinds were sung by the children. It was the most interesting entertainment of this character, I have ever attended. The instructors are Lowell Mason and George J. Webb.

Met "Brother Wood", who is about having a call to Milton, and went with him to the meeting of the Convention of Massachusetts Congregational Clergymen. They had to make choice of two preachers, and the majority, in their courtesy, chose them both from their denomination. The first man chosen I have never heard of, and do not recollect his name. The second is Dr. Skinner of Andover.

At 7 o'clock P. M., we went to the meeting of the Sunday School Society; and a better meeting of any kind was never held in New England. The Report was a good one, by Edward Blake; but the speeches were admirable. Charles Barnard did infinitely better than I ever knew him to do before; he made no unfortunate remarks, nor did he broach any eccentric doctrine. Robert C. Waterston made a won-

derfully stirring appeal, speaking of the incalculable benefits of the Sunday School to the children of the poor, who are the most exposed of any class in the community to the corrupting influences of infidelity and immorality. He gave some facts.

Rev. Mr. Ripley, of Boston, made some remarks; the most eloquent I ever heard from his lips. Mr. Miles, of Hallowell, and others did better than common. An inspiration seemed to overspread the meeting, and fill all hearts.

Thursday, 29. Again at 8 o'clock A. M. I went to a meeting of the Berry Street Conference; where various points of interest were discussed, and at eleven o'clock to hear the Convention Sermon, preached by the Rev. Mr. Gile, of Milton;—a heavy affair, insinuating calumnious things against those whose opinions are not like his own, forsooth. Later, passed an hour at the Athenæum Gallery; after which attended the monthly meeting of the "Sewing Society," established for the purpose of supplying Doctor Tuckerman and his assistants with money for their "Poor's Purse." This afternoon they collected, by the sale of various articles, \$70.00.

1834, June. Sunday, 1st. At the Friend Street Chapel in the forenoon, afternoon and evening. I assisted the Rev. Mr. Gray at morning and evening service. In the afternoon I myself preached. Before going there in the evening, attended the Quarterly Charity Lecture preached by Mr. Capen of South Boston.

Monday, 2. Artillery Election. Spent the day in Cambridge and elsewhere.

Tuesday, 3. Rev. George Chapman died yesterday.

Wednesday, 4. A beautiful day. After dinner Miss Sarah Russell and I drove out through the most beautiful part of Brighton, got an advantageous position, and saw the Locomotive Steam Engine with eight passenger cars in its train, pass over the Rail Road. We crossed over into Newton, got upon the Worcester turnpike, rode through Brookline, took tea at Uncle Benjamin Goddard's and then drove home. In the evening, I made a pleasant call at Uncle May's. (Col. Joseph May.) Rev. Sam'l J. May is on an Anti-Slavery Tour in Essex County, and at Portland.

Friday, 6. At one o'clock the Stage was on its way out of town. It passed down Beacon Street, and I saw Sarah sitting at a parlour window. Mr. Samuel Hubbard was a passenger, and Waldo Lincoln of Worcester. Fine day for the ride; arrived in Worcester at Seven. I had under my charge a woman going to the Lunatic Asylum; her mind in a terribly weak and shattered State. She went willingly to the Asylum, and I feel sure there could be no better place for her. After placing her safely under Dr. Woodward's care, I procured a conveyance and went immediately to Leicester.

Returned to Capt. Southgate's, and took up my quarters there. The meeting-house has got on but slowly. A very pleasant bell, (930 lbs. weight) has been put up since I went away.

Sunday, 8. Preached at Leicester. Fine day; large audience.

Saturday, 14. I have spent the week in reading, writing &c. Wednesday I dined at Mr. Flint's, and in the evening he and I had a long talk about house-lots. Mr. Clapp has

had a very sick week;—yesterday he was more comfortable, and really better.

Great interest is felt for him, and a great sympathy with his family.

Sincere prayers, I am sure, have been offered for him; and many.

Last evening I went to Worcester to hear an Anti-Slavery address from Rev. Sam'l J. May. He did not come—too bad!

Rev. Mr. Russell, of West Boylston, took his place.

I took tea at the Rev. Mr. Hill's, and found his wife a charming little woman.

I have nearly forgotten to mention that on Tuesday evening, June 10th, I took part in the solemnization of a wedding. A young couple belonging to the Unitarian Society wished me to marry them, but as that was impracticable, they invited me to be present and make the prayer, while Mr. Flint should officiate, which was accordingly done, and Warren McFarland and Jerusha E. White were made man and wife.

This afternoon—Saturday—I went to Northboro' to exchange pulpits with Rev. Mr. Allen. I met him in Worcester, and stopped to tea with him at Dr. Bancroft's. Northboro' is sixteen miles from Leicester.

Sunday, 15. This was a beautiful day. I preached both parts of it; the audience quite large. Mrs. Allen is a daughter of Dr. Ware. Henry Emmons, who was at the Theolog. School a while, is studying with Mr. A. He was "approved" a few weeks since by the Worcester Association. Returned to Leicester in the evening.

Sunday, 22. Preached at Leicester. Pleasant day.

Evening, at Mr. Waldo Flint's, and Mr. Clapp's. Mr. Clapp getting on finely.

Monday, 23. I accompanied Mrs. Clapp to Worcester in her carriage. She had insisted upon taking me to Worcester when I should go to meet my father and the rest. I left her at the house of a friend at the upper end of the street, and walked toward the Temperance House. As I approached, I saw a carryall drive to the door, and was able to recognize those in it: Father, Mother, Sarah and Abby.

(The Boston family party drove to Leicester, the guests of Mr. and Mrs. Clapp.) * * * On my walk homeward met Mr. Waldo Flint who handed me a letter; a communication containing the unanimous vote of the Second Congregational Society that I should be invited to become their pastor, and offering a salary of \$600 per annum. This was signed by the Committee, Waldo Flint, Isaac Southgate, Joshua Clapp.

June, 1834.

Tuesday, 24. * * Took a walk with Father. We dined at Mr. Clapp's, and after dinner we, ladies and all, strolled leisurely; went into the meeting-house, etc. In the evening met a very pleasant company invited by Mrs. Clapp.

Wednesday, 25. Breakfasted at Mr. Clapp's. After the newspapers were read, and the beauties of the early morning enjoyed upon the piazza, we sallied forth for a ride. Mr. and Mrs. Clapp with father and mother in the carriage; Sarah Hubbard, Sarah Russell and I on horseback. We, the riders, went only to Mulberry Grove, and returned. The others drove on to Mr. Silas Earle's. We dined at Capt. Southgate's; a very handsome dinner. Mr. Philip

Scarborough of Brooklyn, Conn., called on me this afternoon. Took tea, and passed the evening at Mr. Waldo Flint's, very agreeably indeed.

Thursday, 26. They (the Boston guests) made a number of calls, dined at Mr. Clapp's, and immediately set forth, just as a heavy but refreshing shower had cleared. It was their intent to pass the night at Hopkinton Springs, twenty miles distant. Their visit was at a most favorable time; weather mild and delightful. Every attention was paid them; hospitality ruled unfettered and bountiful, and their impressions of the town and the society, as I could desire, were pleasant and favorable.

Friday, 27. If they go from Hopkinton to Boston to-day; as without doubt they will, they could not desire more favorable weather.

Saturday, 28. This day the four columns of the meeting-house were erected; and the pulpit was carried into the house. I took the stage for Southboro, and arrived at $\frac{1}{2}$ past 4 P. M. Brother Sweet was ordained here in September last; resides at Dr. Burnett's, where of course I made a stop. As it rained, Sweet determined not to start till the next morning. He was obliged to rise very early, and arrived at Leicester about twenty minutes before service. Still more singularly he drove back to Southboro that night, having ridden forty-four miles and preached two long sermons. I preached at Southboro to small audiences.

CHAPTER IV.

DIARY OF THE REV. SAMUEL MAY.

EXCERPTS FROM. PART II.

1834. Monday, June 30. This evening Mr. Clapp, Mr. Flint, Capt. Southgate and I met to consult upon arrangements for the Ordination and Dedication. No time can yet be fixed, but it will probably be early in August.

The Dedication will be on the evening preceding the Ordination: A council of not more than twelve clergymen, with their Delegates, will be invited. A full discussion of various matters was had.

Tuesday, July 1. Went to a Quaker meeting; heard speeches and a prayer from two North Carolina Quakers, Mr. and Mrs. Clark.

In the evening called at Dr. Flint's and Mr. Warren McFarland's. Just after I returned Albert Locke rang the door bell. He is a delegate from Ashby to the Temperance Convention now in session in Worcester. He passed the evening and night with me.

Wednesday, 2. After breakfast we started for Worcester, he in his chaise, I in a light gig. I went into the Convention and saw numerous acquaintances. Rev. E. T. Taylor, George Phillips, George Bigelow, Class of '29—and Mixer, formerly of the Class. Bartol and Parkman from the Divinity School, Rev. Robert Waterston and others from Boston.

Horace Mann is President of the Convention, George

Bigelow, one of the Secretaries. I was obliged to go on to Northboro' to attend a meeting of the Worcester Association of Clergymen; and found it pleasant though I arrived late. Consulted with Dr. Bancroft, concerning the gathering of a Church. Returned to Worcester, after hearing a sermon from Dr. Nathaniel Thayer, of Lancaster, Isaiah 32, 17. "And the work of righteousness shall be peace."

It rained incessantly while I was driving to Worcester. In the evening (at Leicester) we had a very interesting meeting, the first, of Sunday School Teachers.

Present: Mrs. Clapp, Mrs. Southgate, Miss L. Webb, Mr. and Mrs. Waldo Flint, Miss Draper, Miss Sarah Hubbard,—not as a teacher, Mrs. Jos. Sargent, Mr. Knight, Mr. Whiting, Mr. Drury, Mr. John Sargent, and Harrison Sargent. A Committee was appointed to draw up Rules for the School, and the Teachers' Meetings.

Friday, 4. Passed very quietly, chiefly in preparation for the formation of a Church. In the afternoon Rev. Bernard Whitman arrived in town, and sent word he would like to see me. I called at the tavern. He has been severely ill, was very weak, and though himself firmly expecting recovery, his friends are very anxious for the result. He is going on to Belchertown, to pass some time with a brother there.

Saturday, 5. Was principally occupied in preparation of a sermon on the subject of Joining the Church.

Sunday, 6. In the morning preached the discourse above mentioned. Spent a short time at Mr. Flint's in the evening. Mr. Hubbard, of Charlestown, N. H. was there. He arrived in town from Washington, D. C. on the fourth inst., with his wife and youngest son.

Monday, 7. All of this day and Tuesday were occupied in making visits. These are days of very anxious interest to me, as well as of great and pleasant exertion.

Wednesday, July 9, 1834. At 8½ A. M. The Rev. Dr. Bancroft came up to Leicester at our request, and assisted in the formation of our Church. He made some appropriate remarks upon the nature of the qualifications requisite for those who desire to become Church members. The Church Covenant, and the signatures of the ten persons who had come forward to unite themselves as a Christian Church were then read, and after prayer, the fellowship of other Churches was extended to us by Dr. Bancroft.

The signatures were as follows :

Mr. Waldo Flint,
Mr. Dwight Bisco,
Mr. John Whittemore,
Mr. Henry E. Warren,
Mr. Lyman Waite,
Mrs. Harriet Flint,
Mrs. Maria Southgate,
Mrs. Olive Knight,
Miss Laura Webb,
Miss Elizabeth Jackson.

I left town in the early afternoon, and reached Boston quite late in the evening. The weather intensely hot.

Sunday, 13. Heard James Freeman Clarke ; and in the afternoon, Mr. Hague, Baptist, at Dr. Sharp's. I wanted to hear the Doctor.

Wednesday, 16, was the day of visitation of Theological School in Cambridge. I was present. Class of six only ; Briggs, Edes, Eliot, Hall, Holland, Woodward.

In the evening attended meeting of Philanthropic Society, and heard some of the best, and most valuable remarks made by Mr. Walker and Furness, that I ever listened to.

Thursday, 17. In the evening a party at my father's house.

Nantucket, Sunday, 27. Charles Barnard preached here in the morning, and *moi même* at the afternoon service. We visited at Mr. Charles Bunker's and Mr. Richard Mitchell's.

* * * * * The remainder of this week, and the subsequent one, were busily occupied by me in preparing for my ordination at Leicester, which is fixed for the 13th of August; and in making visits to friends in Boston, Cambridge, Medford, Roxbury and Brookline.

August, 1834. Sunday, 3. Made an address to the children of the Hollis Street Sunday School, and in the afternoon preached for Mr. Ripley.

Sunday, 10. Heard Rev. Mr. Upham of Salem, and Doctor Lyman Beecher, who has lately come from Ohio to solicit aid to build up Lane Seminary, of which he is President.

Monday, 11. At three and one-half o'clock this afternoon, Mother, Sarah Russell, my sister Mary, brother Fred and myself took seats in one of the cars of the Boston & Worcester Railroad, at Boston, and were at Needham, thirteen miles distant, in fifty minutes. Yet this was called slow travelling. We here took stage and reached Worcester a little before nine o'clock in the evening.

The twelfth of August was the day appointed for the dedication of the meeting-house, and the Diary records that

the above named family party arrived in Leicester early in the morning of that day, having spent the preceding night at the hotel in Worcester.

Mrs. Mary, May, Boardman, of Milton, widow of W. L. P. Boardman, Esq., is the only surviving member of the noteworthy company who gathered at Leicester, upwards of seventy-three years ago, to witness, or assist at the ordination of her brother. Though but a child ten years of age at the time, she vividly recalls many attending circumstances, and favored the author with charming reminiscences; especially of the ride upon the steam cars so recently introduced, and the transfer to the familiar four-horse coach at Needham.

In the afternoon of this day, a coach arrived from Boston, bringing Samuel May, Esq., father of the pastor elect, and his son Edward; Miss Louise Davenport, Misses Harriet and Louisa Russell; Rev. Mr. Greenwood, of King's Chapel; Rev. James Walker, subsequently President of Harvard College; Rev. Dr. Lowell, father of the Hon. James Russell Lowell, our well loved poet, and Rev. James Freeman Clark, a classmate of Rev. Mr. May, to be known later as a famous Doctor of Divinity, author of *The Ten Great Religions*, and beloved minister of The Church of the Disciples in Boston for many years. Hon. Nathaniel P. Russell and Francis Bacon, Esq., drove from Boston in a chaise, as did also the Rev. Charles Barnard with Miss Adeline Russell, his *fiancée*.

The Rev. George R. Noyes, subsequently, and for many years Professor of Hebrew at Cambridge, with Rev. Peter Osgood of Sterling, arrived in the afternoon.

On the following morning, and in due time for the Ordination, came Col. and Mrs. Joseph May, and John May,

Esq., of Boston, with Rev. Samuel J. May, son of Col. Joseph May, pastor of the Church in Brooklyn, Connecticut.

It was while visiting her brother in Brooklyn that Miss Abba May, the youngest child of Col. Joseph May, met Amos Bronson Alcott, her future husband. Her brother officiated at their wedding in King's Chapel, Boston, May 13, 1830. Their daughter, the well known author of *Little Women*, and a host of other publications, Miss Louisa, May, Alcott, was born in 1832.

An account of the quiet ceremonies attending the Dedication and Ordination, appear in due course in a succeeding chapter, and the Diary is here resumed on the Sunday following.

1834. August, Sunday, 17. Preached for the first time in the new meeting-house. The audience was very respectable in numbers, and very decidedly so in character. I occupied both parts of the day with a discourse upon the duties of a people to their minister, from 2 Cor. iv. 5. It was pleasant to get into this house; so neat and commodious. All its influences appeared good. As our society grows older may these good influences of the place increase. May sacred associations gather around it which shall stir the heart, and kindle the devotion of the worshippers.

May God be worshipped with such purity of heart, and Christ's doctrine be preached and heard with such sincere devotedness of soul in this earthly house that we shall more and more delight to frequent its holy courts, until we may be admitted, through the mercy of God, to his heavenly temple.

Monday, 18. Passed the evening at Miss Laura Flint's

in company with her two brothers and their wives, and Mr. and Mrs. Clapp and Mrs. Henry B. Stone, of Boston.

Tuesday, 19. Went up to Brookfield to attend the meeting of the Worcester West Association of Ministers. The meeting was not large, but it was pleasant. Rev. Mr. Bascom of Ashby preached the sermon. Mr. Thompson of Barre, Mr. Goldsbury of Hardwick, Mr. Cutler of Gardner, (my classmate) and Mr. Russell of West Boylston, with Mr. Noyes, of course, at whose house we met, were present. Mr. Wilson of Petersham arrived just before the Association separated.

I drove to Leicester with Mr. Russell in his chaise.

Wednesday, 20. Very cold and wet. Mrs. Southgate had a little company this evening for Mr. and Mrs. Edmands of Boston.

A furnace of coals was placed in the parlour to keep us comfortable.

Tuesday, 21. Was called to the tavern this morning to see ¹Mr. Palfrey, who with his two little girls arrived in town last night. They walked about the town with me, visiting various places and buildings for about two hours, and then departed. This evening I concluded the bargain with Mr. Loring of this town for his estate. It consists of about 9 acres. * * * The purchase is thought a very good one by the gentlemen here.

Sunday, 24. To-day I again took up the subject of a people's duties to their minister which I had intended to

¹Rev. Dr. John G. Palfrey, a connection by marriage of Mrs. Samuel May, Jr.

finish in a single sermon, but found that I had written enough for two. The text, 1 Thess. III. 8.

Monday, 25. In the afternoon, went to Worcester with Miss Laura Webb. We visited on business the Lunatic Asylum. I called on Dr. Bancroft. He informed me that I have been by vote admitted a member of the Worcester Association of Ministers. I mean to record in my Diary the names of the clergymen who belong to this Association when I know them correctly. Made a pleasant visit, and quite a long one to Mrs. Knight.

Tuesday, 26. This evening I made a call at Miss Henshaw's. Her sister, Mrs. Andrew Ward of Boston is visiting her. A very agreeable woman.

Thursday, 28. The newspapers announce to-day the degree of D. D. to have been conferred yesterday at Cambridge upon the Rev. Francis Parkman, and Professors Henry Ware, Jr. and John G. Palfrey: the degree of L. L. D. upon Gov. Davis and Prof. Greenleaf. The Sunday School Teachers met and adopted the regulations proposed by the Committee.

Friday, 29. I have provided myself with a "Parish Register" and shall not record here, usually, parochial visits.

Sunday, 31. Preached to-day upon the two Christian Ordinances, Baptism and the Lord's Supper.

September, 1834.

Thursday, 4. Took tea by invitation at Mr. Billings Swan's. Met Mr. and Mrs. Whiting and Mr. Bisco. Mrs. Swan has an infant boy, born the day after the Ordination, and its parents have given it the name of Samuel May. It is a very hearty, clever looking child certainly.

Friday, 5. This afternoon went in and heard Mr. Nelson's preparatory lecture. Nothing remarkable, but good. Mr. Nelson has not called upon me since ordination, but is very polite and conversible when we meet.

Sunday, 7. This morning the ordinance of Baptism was administered by me for the first time, and for the first time in our new House, to the five adults herein named, as the Church records will show.

Maria Southgate, wife of Isaac Southgate, Esq.

Laura Webb, daught. of Peter Webb, Esq. of Windham, Conn. and Sister of Mrs. Isaac Southgate.

Olive Knight, wife of Hiram Knight, Esq.

Dwight Bisco.

Lyman Waite.

The Lord's Supper was also administered for the first time in that place, and for the first time by me. Several members of the other Churches united with us in our Commemoration.

Tuesday, 9. Officiated to-day for the first time at a wedding -i-e. the first time I have actually married a couple. The couple on the present occasion was Mr. George B. Conklin and Miss Susan N. Johnson.

Wednesday, 10. This evening took tea, by invitation, with Col. and Mrs. Jos. D. Sargent.

Thursday, 11. Went to-day to Worcester; called on Rev. Mr. Hill, and attended to some matters of business.

Sunday, 21. My father, who came last night to Worcester arrived in town this morning to make me a short visit. He went, of course, to meeting with us all day, and expressed himself much gratified.

Monday, 22. My father and I talked over various plans

for my house. Afterward Mr. Fitch came in, and my father made the final and definite arrangements with him to take the whole job of building the house. * * * * Fitch is very glad to undertake the work, as it leaves him free to do his best.

Father made a few calls while here, and took a walk with me. This evening I drove with him to Worcester, in order that he may go on by Rail Road line early in the morning.

Tuesday, 23. Capt. Southgate returned in good health and spirits.

Sunday, 28. Exchanged with Rev. Mr. Goldsbury at Hardwick.

Monday, 29. Before six o'clock this morning, Miss Laura Flint, Miss Laura Webb and I were on our way to Worcester.

We took the Rail Road Coach at Seven o'clock; reached the Rail Road in Framingham at $\frac{1}{2}$ past ten, and Boston at just 12 M. Very speedy travelling. I found them all well.

Passed a most delightful week in Boston.

1834, October.

Friday, 3. In company with Miss Laura Flint, I took the Rail Road Cars in Boston at 2 o'clock, reached Worcester at seven, and most opportunely, found immediately a way of getting up to Leicester. Mr. Henry Denny invited me to accompany him in his wagon. A chaise had been sent for Miss Flint. * * * *

Saturday, 25. At one o'clock P. M. the weather being cold for this time of the year, I started for Fitchburg to exchange with Mr. Lincoln, and met him about half way.

In Sterling I stopped and made Mr. Osgood a short call.

Reached Fitchburg before seven. Mrs. Lincoln a very pleasant woman, and very sensible:—Native place Hingham.

Sunday, 26. Was the most disagreeable day of the whole Autumn. It was chilly and wet, and early in the morning a heavy snow fell, which in the forenoon changed to sleet; and from sleet to rain.

Very few at meeting. There was no fire in the morning, and it was bitterly cold. The good folks bestirred themselves in the intermission and put up the stove. At the evening service we were comfortable.

Monday, 27. Mr. Lincoln arrived home to breakfast. He rode last night from Leicester to Sterling, having a funeral to attend here this day at noon. After breakfast I rode over to Ashby, eight miles, and made my old chum, Albert Locke a visit, and dined with him; after which I started for Leicester.

Tuesday, 28. Capt. and Mrs. Southgate started for Boston. Among other things, I read this week Mr. Everett's Eulogy on Lafayette, delivered in Faneuil Hall. * * * I look upon Lafayette as one of the most wonderful men who have lived; as one of the brightest ornaments of his race; as a model for patriots; as a teacher of moral excellence to his own age and to posterity. The eulogy itself is a fine Biography.

Thursday, 30. Attended this afternoon at the Friends' Meeting-House, the funeral of Mrs. Sarah Hadwen, daughter of the late Pliny Earle, Esq. There were two Quaker ladies present who addressed the meeting. Mrs. Hadwen established, previous to her marriage, the Mulberry Grove School, November, 1834.

Sunday, 2. This evening is appointed for the ordination of Charles F. Barnard and Frederick T. Gray as ministers of the poor in Boston.

Friday, 7. We held this evening our last Teacher's Meeting for the year. I heard from Mrs. Clapp of the death of the Rev. Mr. Whitman, of Waltham. He has been declining for several months, and for a long time it has been known that his recovery was hopeless. He is a great loss to the community; a loss irreparable, perhaps, to his own society.

Saturday, 8. At nine o'clock this morning I started for Brooklyn, Conn., to exchange. Little Sarah Webb accompanied me. She was returning to Windham. We reached Brooklyn at five P. M. It is thirty-five miles from Leicester to Brooklyn. We met Mr. Sam'l J. May just on the northern boundary of Connecticut. Preached three times on Sunday. Dr. Whitcomb called to see me, and I saw and spoke to in the course of my visit the most of my old acquaintances in the town.

Monday, 10. At sunrise I was off; meaning to get back to Leicester in season to vote. I did so, stopping in Dudley half an hour; and spent more than another half hour in conversation with Mr. May when we met; reaching Leicester at half past two.

I gave my vote for John Davis as Governor of the Commonwealth. Sam'l T. Armstrong, Lieut. Governor; and I voted for the six Whig Senators from Worcester County, among whom is Waldo Flint. I voted for Levi Lincoln as Representative to Congress. Also voted for Silas Earle as

one of the Representatives of this town in the State Legislature, the coming session.¹

Tuesday, 11. Very disagreeable day. After an early breakfast, Mr. Lyman Waite and I set off for Athol, thirty-three miles distant, to attend the ordination of my old friend Linus H. Shaw. As far as Hubbardston I had been before; beyond that it was new ground to me. Templeton proved to be more of a place than I had expected. We got to Athol about 3 o'clock, and found ourselves the very first on the ground. The members of the Council assembled fast, and it proved to be a full one. I saw Shaw in the afternoon, who looked well, and made me think of Divinity Hall.

The Council met after tea; chose the Rev. Mr. Thompson, of Barre, Moderator; Rev. Mr. J. K. Waite, of Fitzwilliam, N.H., Scribe. Nothing unusual occurred. Mr. Shaw had all the necessary certificates, and thus prevented much trouble on this score. I passed the night at his house; a new and very pretty one which his society have built for him. For nearly an hour, I should think, we occupied ourselves most delightfully in singing over the tunes which have become doubly dear to us, as those which were favorites in the choir of the Divinity Hall, and to all who frequented its modest Chapel.

Wednesday, 12. As I stood in the Hotel door, about an hour before the time appointed for the Ordination Service, a small one-horse wagon came briskly up, of which however I took no particular notice. From a hasty glance at the vehicle and a still hastier one at its occupants, I supposed that

¹N. B. All for whom I voted were found to be chosen by very large majorities.

some good farmer and his wife or daughter had come to the Ordination. * * * * *

They proved to be the Rev. Mr. Colman, "Minister, Farmer and Politician, of Deerfield," who had driven with Miss Russell over from Greenfield, where she was visiting her sister Mrs. George T. Davis.

The services were interesting; Mr. Colman's sermon too severe in its reflections upon the Orthodox; but powerful, and very forcibly expressed. Mr. Harding, of New Salem, made the introductory prayer; Mr. Noyes, of Petersham, read the psalms; Mr. Wellington, of Templeton, the ordaining prayer; Mr. Thompson, of Barre, gave the charge; Samuel May, of Leicester, the Right hand of Fellowship; Mr. Robinson, of Hubbardston, Address to the People; Mr. Hosmer, of Northfield, the concluding prayer. I was very glad to make the acquaintance of this latter gentleman, who ranks high as a Unitarian minister, and is respected and loved to an unusual degree.

Other clergymen on the council were Mr. Smith, of Warwick; Mr. Wilson preaching at Brookfield; Mr. Cutler, of Gardiner. These I believe are all. After dinner the Boston and Greenfield stage came along; we took our seats in it, and at eight o'clock found ourselves at the house of Mr. and Mrs. George T. Davis.

Saturday, 15. Left Greenfield in the morning; the weather suddenly changed to severe cold, and I had an uncomfortable ride to Rutland, where according to agreement I found Mr. Lyman Waite. It was late when we reached Leicester.

Tuesday, 18. This evening Mrs. Clapp gave a party. A

large number assembled notwithstanding the storm. The house looked very brilliant, and the party was very pleasant.

Tuesday, 25. Miss Mary Chapman and Miss Sarah Ward came up to pass Thanksgiving at Mrs. Southgate's.

Thursday, 27. Thanksgiving Day. It passed pleasantly. We had a dinner party at Capt. Southgate's. Besides the family and two ladies above mentioned, were Mrs. Beers and two daughters. We passed the evening at Mrs. Waldo Flint's, and there I heard some of the best music, which for a long time it has been my happiness to hear:—Mrs. Flint and Mrs. Stephen Salisbury on the piano, and Mr. Edward Denny on the flute, which he played most exquisitely. Miss Susan Flint played and sang, as usual sweetly.

Saturday, 29. In the evening Mr. Wilson arrived with whom I exchange. I do not go to Brookfield until Sunday morning, after an early breakfast.

Sunday, 30. The intermission between the services was shortened on account of the Eclipse which took place early in the Afternoon, beginning at about half past one. We had an excellent view of it from Brookfield. The obscuration was about $\frac{5}{6}$ of the Sun's disc, but the darkness was not so great as I had anticipated.

I stayed at the house of Mr. Stebbins, a pleasant man, worthy, of excellent sense, and engaged in good and philanthropic measures. His wife is an agreeable lady, and their children well behaved and very clever. Influenza is prevalent, and attacks nearly every individual. This Sunday I found myself almost unable to preach. Capt. Southgate had a severe attack; his mother also.

December 1834.

Monday, 1. Father came up from Boston and made me a visit of less than twenty-four hours, on business relating to the building of my house. The next day I carried Father to Worcester on his way home.

Monday, 8. Took the stage to Worcester, from thence to Boston, (to attend a family wedding.)

Saturday, 13. Went to Worcester, and on Sunday preached there in exchange with Rev. Mr. Hill. A bitterly cold day. John R. Buzzell, one of the principal of the Rioters who destroyed the Ursuline Convent at Charlestown, was acquitted. The Jury thought there was not sufficient evidence to convict.

Thursday, 18. Seven out of twelve Spanish Pirates were sentenced to death in Boston. Time of execution is in March.

Christmas Day. I went to Clappville and heard a sermon from Rev. Mr. Blackaller, the Episcopal clergyman, and partook of the Communion.

Sunday, 28. Preached a sermon on Peace.

Wednesday, 31. The last night of the year. I had religious services in our own Church. My purpose is to have such a Lecture on the last night of each year while I continue here.

January 1835.

Sunday, 4. Coldest day we have yet had. The mercury fell to 5° below; in Worcester, in Main Street 22° below; in Keene, N. H. more than 30° below. At Washington, D. C. it is stated to have been 12° to 15° below; in South Carolina and Georgia 10° to 12° below.

Sunday, 11. Boston—Attended Dr. Lowell's Church in

the morning. In the afternoon I preached for Charles Barnard.

Thursday, 22. A letter from Father, and Charles Barnard. Father wrote that he has purchased the Otis Everett house,¹ Washington Street, for Uncle May,² and that a fine Willard clock which it contains he intends shall adorn my country house.

Friday, 23. Attended the funeral of Knight Sprague, a Veteran of ninety five years. A soldier of the old French War, and of the Revolution.

Sunday, 25. After meeting in the afternoon, I requested those who subscribed to our little Book Society to remain. They chose Mr. Dwight Bisco, Agent; Voted to take the *Christian Examiner*, *Boston Observer* and *Moral Reformer*, and to leave the selection of Books to the Pastor.

Wednesday, 28. Received an invitation from the Executive Committee of the *Leicester Temperance Society* to deliver an Address at the Annual Simultaneous Meeting, the last Tuesday in February. I accepted.

February 1835.

Thursday, 5. Mr. and Mrs. Clapp came up to Leicester with their children to stay a few days; not in good health. Received from Hon. Levi Lincoln, our Representative in

¹ Corner of Oak Street, built by Otis Everett, Esq., more recently occupied by Moses Kimball, Esq.

² Col. Joseph May. See *Memoir of*, by Rev. Samuel May, Jr. Col. May received his fitting for mercantile life with Mr. Stephen Salisbury, in Worcester, and Mr. Samuel Salisbury, in Boston, from 1776 to about 1780.—*Vide Memoir*.

Congress, a copy of Mr. Adams' Oration on the Life and Character of Lafayette.

Friday, 6. There was found near Henshaw Pond the dead body of a man who had evidently frozen to death. He was probably insane. No clue has been discovered to his true name and place of abode. The body was kept unburied for several weeks.

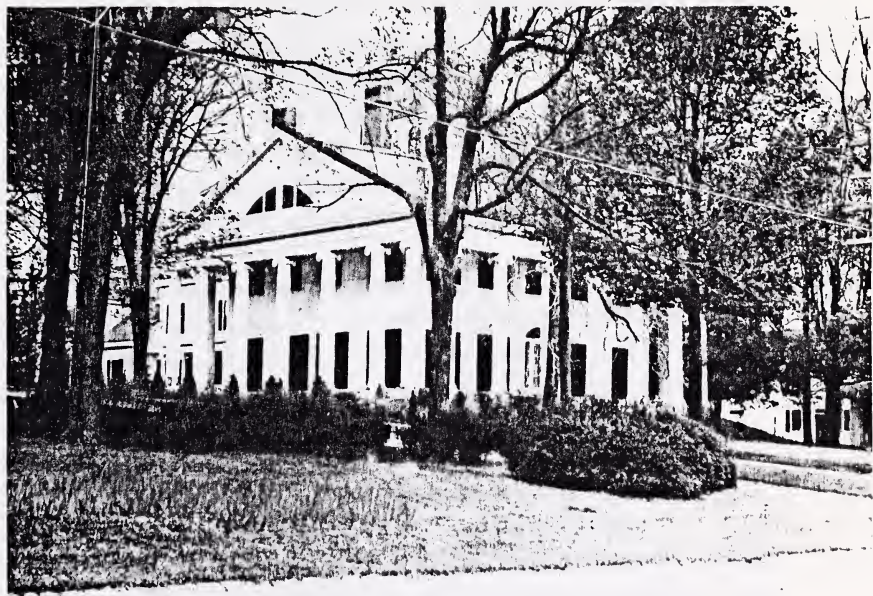
Saturday, 7. Went to Brookfield on an exchange, and passed the evening and Sunday very pleasantly indeed at Mr. Stebbins. I returned to Leicester Sunday evening, the wind blowing terrifically from the N. West. (It is a year ago to-day since I smoked a cigar.)

Monday, 9. Went to Boston; very pleasantly too. At Worcester Mr. Clapp took a special coach, and we went on most comfortably, reaching Boston at $\frac{1}{2}$ past 6 P. M. Remained there until the 13th. Father has had his miniature taken by Harvey. It is generally esteemed an excellent likeness.

February 24. This evening I delivered in our Church an Address before the Leicester Temperance Society, it being the day of Simultaneous Temperance Meetings.

February 27. The silver plated ware purchased for the use of our Church in Communion, arrived to-day. It is very neat; consists of a flagon, two plates and two cups, with a christening basin. A Singing School has been got up for our young folks; Mr. Swan to be the Instructor.

March, 1835. 2. At the Town-Meeting to-day I was chosen one of the School Committee for the ensuing year. The Committee consists of the four clergymen of the town;—Messrs. Nelson, Green, Blackaller and May; and Mr. Waldo



RESIDENCE OF HON. S. E. WINSLOW
FORMERLY RESIDENCE OF JOSHUA CLAPP, ESQ.

Flint. The centre and west schools were placed under my particular charge for the year. There are nine district schools in the town. There are also the Academy, the Mulberry Grove School, and a private school for young children, kept by Mrs. Rebecca Sprague.

According to an Abstract of School Returns made to the Secretary of the Commonwealth for the year 1834, there are in the District Schools of Leicester:

209 male, and 215 female children from 4 to 16 years of age, in attendance. There are none over sixteen, and under twenty-one years of age, unable to read and write. 141 is the average number of scholars attending the Academy and private schools.

Books in use in the District Schools:

Worcester's Primer,	Cumming's Spelling Book,
Child's Guide,	Introduction to National Reader,
National Reader,	American First Class Book,
New Testament,	Smith's Arithmetic,
Pond's Murray's Grammar,	Boston School Atlas,
Olney's Geography,	Peter Parley's Geography,
Goodrich's History of the United States.	

(At a meeting of the School Committee held some weeks after their election, I moved that Sullivan's Political Class Book be introduced into use in the schools, and after conversation it was substituted for Goodrich's History.)

March, 30. Father came on business with Mr. Fitch. He arrived to dine, and returned to Boston the next day.

March, 31. We heard this morning the pleasant news that Mrs. Stephen Salisbury, of Worcester, has given birth to a son, and that all is right and well. Evening—Mr. and

Mrs. Clapp arrived from Boston to take up their residence with us once more.

1835. April 1. This is my brother John's day of sailing from New York; as fine a day as he could desire, with the wind N. West. He sails in the *Orpheus*, Capt. Bursley, for Liverpool.

Saturday, 4. Disagreeable, stormy weather again. I hope my brother is beyond its reach.

Tuesday, 7. Evening. We had a very pleasant meeting of the Leicester Unitarian Association. Voted: to make the Wednesday after first Sunday in May the time of the Annual Meeting, and also to hold Quarterly meetings.

Wednesday, 8. Received to-day via Boston, a letter which John wrote me just before embarking.

April, 9. Fast Day. In the afternoon I preached upon Slavery. Later went up to Mr. Zolva Green's, three miles N. West, over the worst road I have ever seen, made by the frost leaving the ground. My errand was to marry James Robinson and Mary Green.

In the evening I attended Annual Meeting of the Leicester Temperance Society; and by previous request of Rev. Mr. Nelson I made the prayer. He gave a very good Address. At the business meeting I made some remarks upon the irregularity with which the business of the Society has of late been conducted. At the appointment of officers I was chosen Vice-President.

April 11. This day tells me that I have lived a quarter of a century.

Wednesday, 15. The first meeting this year of our Ministerial Association was held to-day at Worcester, at the Rev.

Mr. Hill's. Mr. Hill read us a very good Dissertation on Prophecy. Rev. Jason Whitman was present and added much to the interest. At the public meeting in the evening, Mr. Lincoln of Fitchburg preached from the words "Ye are all one in Christ Jesus." He was followed by Mr. Whitman in an extempore Address.

April 25. Went to West Bridgewater on an exchange with Rev. Mr. Stone.

Had been in Boston for several days previous. Went with Miss Sarah Russell to Medford where we dined with her Grandmother Tidd; to Cambridge; called on Miss Sarah Hubbard who has lately become engaged to James Gilchrist, and to Brookline to Uncle Benjamin Goddard's. At W. Bridgewater I stopped with a family of the name of Ames, whose two sons were upon the point of starting to Michigan City, Indiana, with a view to settle there. Toward evening on Sunday I rode down to S. Bridgewater in hopes to see my friend Doggett, but he had made a distant exchange for that day.

April 30. This evening I gave the first of a course of lectures explanatory of the New Testament. The meetings are held in our church.

May 1835.

May 1. Cool and disagreeable. Our Spring is very backward. Nothing like blossoms, or buds even, to be seen yet. Mr. Russell and Sam R. passed through town on their way from Greenfield to Boston.

May 3. Our Communion, which is always a most happy occasion to me. Mr. and Mrs. Joshua Clapp joined our Church.

May 5. Received to-day an invitation from Mr. Clapp to make one of a little party he is getting up to go through New Hampshire and Vermont, to Saratoga Springs, the North River and New York. I was delighted with the proposal, but gave no definite answer then. The party are to be Mr. and Mrs. Clapp, Mr. and Mrs. N. P. Denny, Mr. and Mrs. Waldo Flint, Miss Laura Flint and myself.

Thursday 7. This evening Rev. Edward Hall of Providence called. He is on his way to Northampton on horseback, to recruit his strength. He passed the night with us. These days are very much consumed with visiting schools.

Saturday, 9. Boston papers of to-day give us the intelligence that the *Orpheus*, the ship in which John sailed, was spoken at sea April 17th, but her whereabouts they do not tell. I was rejoiced to see it, after looking carefully every day since he sailed.

The pleasant, the very pleasant news of Cousin Henrietta Goddard's engagement to Edward Wigglesworth. A worthier couple not often found;—nor a better match.

Wednesday, 20. I took a bright and early start for Harvard, 28 miles distant, to attend an Association Meeting. The day was very warm; oppressively so. That night came back to Worcester, and there met, as I had expected, Mr. and Mrs. Russell, Mrs. Hammond, Mrs. Palfrey, Mr. Francis Bacon and his Niece, on a Southern tour. A part of them will probably stop in Baltimore. Possibly all will go on to the Virginia White Sulphur Springs.

Friday, 22. This evening a very pleasant tea party at Capt. Southgate's. The Clapps, Flints, Mr. and Mrs. Daniel Upham and daughter, Mrs. Bertody, Mrs. James Smith, Miss Sprague, Jos. Sargent &c. &c.

Sunday, 24. A very fine day. More persons present than I have before seen on a Sunday in our meeting-house.

Monday, 25. I am on the point of moving toward Boston. Ministers' Week and Convention.

There are many entries in the Minister's Book written by Mr. May, for which this slender volume affords no space, the nature of which will appear from a few selections.

Baptized by *Mr. May*,
October 19, 1834.

Charlotte Emerson,	}	Children of Dr. Edward and Harriet Flint.
Sally,		
John Sydenham,		

George Brown,	}	Children of George and Julia Ann Whiting.
Amelia Davis,		
Caroline Rebecca,		

Maria—æ 3 yrs.—Only child of
Isaac and Maria, Webb, Southgate.

November 4, 1836. Friday Evening. A meeting of the Church was held at the house of the pastor. Opened with prayer. By request of that brother, the Pastor made known Mr. Dwight Bisco's acceptance of the office of Deacon.

On the application of Mrs. Mindwell Sargent to become a member of this Church, it was *Voted* unanimously that her request be granted.

The remainder of the evening was occupied by a statement from the pastor relative to the present condition of the Church, and by conversation thereupon.

The meeting was closed by singing a Hymn.

SAM'L MAY, Pastor.

Sunday, October 1, 1837.

The brethren of the Church remained in their seats after Benediction, at the request of the Pastor, who proceeded to read a letter missive from the Unitarian Church and Society in Greenfield, requesting the presence of this Church by its Pastor and a Delegate at the Ordination of Mr. John Parkman, Jr. as their pastor, on the 11th instant.

Voted. To accept the invitation of the Church and Society in Greenfield.

Voted. That Deacon Dwight Bisco be the delegate from this Church on that occasion.

SAM'L MAY,
Pastor.

P. S. In the public exercises of Ordination, the Introductory prayer was made, and the Selections from Scriptures read by the Pastor of this Church. Sermon by Rev. Dr. Parkman; Charge by Rev. George Ripley, both of Boston. Right Hand of Fellowship by Rev. O. E. Everett, of Northfield.

Sunday, Dec. 3d, 1840. The brethren of the Church remaining after the close of the services in the afternoon, the Pastor submitted a letter missive from the First Congregational Church and Society in Lancaster, requesting our presence by the Pastor and a Delegate at the Installation of Rev. Edmund H. Sears, on the 23d instant.

On motion of Brother H. E. Warren,

Voted. To accept the invitation of the Church and Society in Lancaster.

Voted. That Brother John Clapp be the Delegate on said occasion.

Voted. That Brother Artemas Barnes be a Delegate from this Church on the same occasion.

SAM'L MAY, Pastor.

P. S. Said Ordination was attended accordingly by the Pastor and both Delegates. The pastor of this Church acted as Scribe of Council.

Memo. "The Pastor was absent for a period of six months, from the latter part of May. He crossed the Atlantic, and visited England, Scotland, Ireland, Holland, Belgium, the Rhine, Switzerland and France. The improvement of his health was the object of his journey, which appeared to be in a good degree effected."

Leicester, December, 1843.

Sunday, June 7, 1846. The members of the Church having been requested to remain in their seats after the afternoon service, the Pastor read a letter missive from the Society and Church of Christ in Southington, Conn., asking our presence by Pastor and Delegate at the Ordination of Rev. James Richardson, Jr., on Wednesday, the 10th instant.

On motion of Brother Firth,

Voted. That the invitation be accepted.

On motion of Deacon Bisco,

Voted. That Brother Abram Firth, Jr., be the Delegate from this Church of that occasion.

CHAPTER V.

THE SECOND CONGREGATIONAL CHURCH AND SOCIETY IN LEICESTER.

A careful abridgment of relevant documentary material gathered in the main from the Church Records and the Minister's Book, and transcribed verbatim and intact where practicable, will best set forth the successive steps in the upbuilding of the Second Congregational Church and Society after separation from the First Church was established.

The local sentiment at this juncture is admirably indicated in a preceding chapter, through the wise and temperate statements made by the Rev. A. H. Coolidge, minister of the First Church, and in the Rev. Mr. May's letter of acceptance of pastoral charge of the Church in process of organization.

The day had long since gone by in Massachusetts when studied and persistent opposition was either desirable or possible, save perhaps in certain unlooked for and distressing details.

The new order came out from the old, according to frequent precedent, with becoming dignity and with empty hands. How must Dr. Bancroft, whose influence is distinctly recognizable in the work projected, have rejoiced with exceeding joy at the contrast afforded to his own stormy experience nearly half a century before! In the early years of his ministry attendance upon Church service was made obli-

gatory by law in Worcester, and until the year 1791 an able-bodied citizen who absented himself from meeting for three consecutive months incurred a fine of ten shillings, or the risk of more serious consequences.

A single village Church of Christ, which should meet the spiritual need of every resident, were indeed the ideal condition, toward which we believe our faces to be set; the Church Universal, which fancy delights to picture, and for which we hope and devoutly pray.

To Austin Flint, Esquire, one of the Justices of the Peace within and for the County of Worcester.

Respectfully represent the undersigned, your Petitioners, that they are members and legal voters of a Religious Society in the town of Leicester, in said County of Worcester, called "The Second Congregational Society in Leicester," that said Society has never been organized according to the provisions of an Act entitled, "An Act regulating Parishes and Precincts and the Officers thereof," and of the several Acts in addition thereto; and that they are desirous that said Society should be organized agreeably to the provisions of the Acts aforesaid.

Wherefore your petitioners hereby make application to you and pray you to issue your warrant in due form of law, for calling the first meeting of said Society, directed to some suitable member thereof, requiring him to notify and warn the members of said Society, qualified to vote in town affairs, to meet at such time and place as you shall in your warrant appoint, then and there to choose all such officers, and transact all such business as Parishes are by law authorized to

choose and transact in the months of March and April annually, And as in duty bound will ever pray.

LEICESTER, April 1, 1833.

WALDO FLINT.

John A. Smith	Jos. D. Sargent	Isaac Southgate
George Bowen	Sam'l Newhall	John Sargent
William Hatch	Geo. Whiting	Silas Gleason
Cyrus Chamberlain	John Whittemore	Edward Flint
Dwight Bisco	Emory Drury	Lyman Waite

WORCESTER, SS. To Lyman Waite of Leicester in the County of Worcester, one of the members of the Second Congregational Society in Leicester,

Greeting.

In the name of the Commonwealth of Massachusetts, you are hereby directed to notify and warn the members of the Second Congregational Society in Leicester to meet at the Town Hall in said Leicester, on Saturday, the thirteenth day of April current, at three o'clock in the afternoon, then and there to act on the following articles, to wit:

1. To determine whether it is the pleasure of the members of said Society that the same should be organized agreeably to the laws in such case made and provided, and proceed to the choice of the usual Parish officers.
2. To choose a clerk of said Society.
3. To choose a Prudential Committee of said Society.
4. To choose, if they see fit, such other officers as Parishes are by law authorized to choose annually, in the months of March and April.

5. To determine the mode of calling future meetings of the Society.

And you are directed to serve the warrant by posting up attested copies thereof in two public places in said town of Leicester, seven days, at least, before the time herein before appointed for holding said meeting.

Hereof fail not, and make due return of this Warrant with your doings thereon, unto myself, at the time and place of said meeting.

Given under my hand and seal this second day of April, in the year of our Lord, One Thousand Eight Hundred Thirty-three.

AUSTIN FLINT,

Justice of the Peace.

WORCESTER, SS. Leicester, April 13, 1833.

Pursuant to the foregoing Warrant, I have notified and warned the members of the Second Congregational Society in Leicester to meet at the time and place in said Warrant specified for the purpose therein mentioned by posting up attested copies thereof in two public places in said town of Leicester, to wit: one at the Hotel kept by Daniel P. Haynes, and one at the Post-Office in the Centre Village of said town seven days before the date hereof.

LYMAN WAITE,

One of the Members of said Society.

WORCESTER, SS. Leicester, April 13, 1833.

At a meeting of the Members of a Religious Society in the town of Leicester, called "The Second Congregational So-

ciety in Leicester," holden in pursuance of the foregoing Warrant by me issued at the Town Hall in said Leicester, on Saturday, the thirteenth day of April instant, at 3 o'clock in the afternoon, it was then and there voted by a majority of the members then and there assembled : —

That it is expedient to organize said Society agreeably to the laws in such case made and provided, and to proceed to the choice of officers. The members of said Society being called upon for that purpose then proceeded to bring in their votes for a Clerk of said Society, when it appeared on counting the same that Lyman Waite was chosen Clerk of said Society, and the oath qualifying him to discharge the duties of said office according to law was then and there taken by said Waite,

Before me,

AUSTIN FLINT,
Justice of the Peace.

At a meeting of the Second Congregational Society holden this thirteenth day of April, A. D. 1833, at the Town Hall in Leicester, in obedience to the foregoing Warrant, after having Chosen a Clerk as appears by the records heretobefore written:

Chose Waldo Flint, Moderator.

Voted, to choose a Prudential Committee.

Voted, that the Prudential Committee consist of three.

Chose Edward Flint,

John A. Smith,

George Whiting.



Dwight Bisco

Chose Dwight Bisco, Treasurer and Collector.

Voted, that the Presidential Committee call future meetings of the Society by posting up written notices, seven days before a meeting, at two public places.

Voted, that the Prudential Committee call the Annual Meeting of the Society for choice of officers on the second Monday in April.

Voted, to choose a Committee to procure preaching, and to consist of nine.

Voted, to choose a Nominating Committee of three.

Chose Isaac Southgate, }
Silas Gleason, }
George Whiting. }

Those nominated were

Waldo Flint,
Isaac Southgate,
Jos. D. Sargent,
George Whiting,
Henry E. Warren,
John Sargent,
Silas Gleason,
Emory Drury,
Bradford McFarland,

and were chosen a Committee to procure preaching.

Voted, to choose a Committee of one to wait on Austin Flint, Esquire, to present him the thanks of the Society, and pay for his services. Chose Isaac Southgate.

A true record. Attest

LYMAN WAITE,
Clerk of the Society.

At a meeting of the Second Congregational Society, in Leicester, holden at the Town Hall in said Leicester on Monday, the twenty-third day of June, 1834, at four o'clock in the afternoon,

Edward Flint was chosen Moderator. It was then moved and seconded that the said Society do invite Rev. Samuel May Jr. of Boston, to settle with them as their pastor or Minister of said Society; which motion was then and there unanimously adopted.

It was then moved and seconded that said Society offer to Mr. May the sum of Six hundred Dollars as an annual salary for his services, to be paid quarter yearly in sums of One hundred and Fifty Dollars each.

Voted, that said salary be raised by subscription.

Voted that a Committee of three persons be appointed to communicate the doings of this meeting to Rev Mr May, and obtain his answer, and the following named persons were nominated and chosen to constitute said committee, viz:

WALDO FLINT,
JOSHUA CLAPP,
ISAAC SOUTHGATE.

Voted that the above named Committee confer with the Prudential Committee of the Society when they are ready to report, and that a legal meeting of the Society be called as well to affirm the doings of this meeting, as to hear and act on the report of said Committee, and to do any other business which may be legally brought before said meeting.

Voted, that a subscription paper be drawn up and presented to the members of the Society for their signatures, with

such sums annexed as they may be willing to pay toward the salary of the minister.

Voted that Waldo Flint, George Whiting and Lyman Waite be a Committee for that purpose.

A copy. Attest LYMAN WAITE, Clerk.

Warrant for the following meeting, with receipt thereof omitted.

“At a Meeting of the Second Congregational Society in Leicester, holden at the Town Hall in said Leicester on Monday the seventh day of July 1834 at four o'clock in the afternoon in obedience to the foregoing Warrant, Edward Flint was chosen Moderator.

The Records of the doings of the meeting of the Society holden at the Town Hall on the twenty-third day of June, 1834, having been read to the meeting now assembled, it was

Voted, that this meeting does approve and hereby confirm all and singular the votes and doings of the meeting of the Second Congregational Society in Leicester holden on the twenty-third day of June, 1834.

The Committee appointed at the meeting holden as above to communicate to the Rev. Samuel May Jr., the invitation of said Society to become their Minister or Pastor, reported that they have attended to their duty, and submitted a copy of their communication to Mr. May, and his answer thereto; all of which are recorded below as follows:—

FIRST LETTER OF COMMITTEE TO MR. MAY.

LEICESTER, June 23, 1834.

To Rev. Samuel May, Jr.

Dear Sir: At a meeting of the Second Congregational Society in Leicester, holden this day, it was voted unani-

mously to invite you to settle with us, as the minister or Pastor of said Society, and to offer you as a salary for your services the annual sum of Six hundred Dollars, payable quarter yearly in sums of One hundred and fifty Dollars each.

And the undersigned were appointed a Committee to communicate the doings of the meeting to you, and to obtain your answer thereto. We are sure, dear Sir, that it is unnecessary for us to say how much pleasure it gives us personally to make this communication, or with how much pleasure we shall announce to the Society—should such be the result—that you will accept this invitation.

We are very respectfully and truly yours, &c. &c.

WALDO FLINT,	}	Committee.
ISAAC SOUTHGATE,		
JOSHUA CLAPP,		

ANSWER OF MR. MAY TO THE INVITATION OF THE
SOCIETY.

LEICESTER, July 3d, 1834.

Gentlemen: I have duly received your communication of June 23d, in which you made known to me the unanimous request of the Society to which I have for some time past been ministering, that I should become their Pastor. Permit me to thank you, Gentlemen, for the manner so kind and so grateful to me in which you have communicated their request, and to address to you, and through you to the Society, my reply.

In addressing you upon this subject my friends I cannot

refrain from looking back for a moment upon the course which you have been called to pursue.

It was a difficult course, and on many accounts a painful one, to separate yourselves from a Society with which you had long worshipped, and to leave the house where you had so often assembled for prayer and praise.

But, however painful the step it was one which you justly felt could not be avoided.

And now that many of your difficulties are overcome; now that you have become established as a Christian Society; now that a house of prayer for your use is nearly completed, you have great cause for joy and gratitude that your steps have been guided, and your undertaking blessed, by Him in whose hands are all our ways, to whose glory it is our duty and our privilege always to live.

You have invited me to become your minister, and with a unanimity of sentiment which I trust I appreciate, and which is certainly most gratifying to me.

I accept your invitation, relying upon your indulgence in the duties which thus will devolve upon me; relying, above all upon the promise that the Divine aid and blessing will be freely given if it is sought, and that, where the Gospel is preached and heard with a sincere desire to learn and obey, the spirit of our Master and Lord will be with us always, even unto the end of the world.

And what, my friends are those objects which have thus made us acquainted, and associated us with each other?

Our first object is to seek that we may find, the Truth: the Truth as it regards God; the Truth as it regards ourselves; our Nature, our Life, our Duty, our future Destiny:—the Truth as it is in Jesus.

Truth we all desire to seek after without restraint, and with all confidence; no man forbidding us.

Inseparably connected with the search for Truth is our other object: the great end and aim for which we associate ourselves together; to increase the influence of Religion in our own hearts, and over our own lives;—an object too momentous to be ever sacrificed to the promotion of any worldly purpose or temporal gain. To perfect ourselves in the knowledge and love of God, establish ourselves in obedience to Him, to imbibe the Spirit of the Gospel which is peace within and among ourselves, and wide spread love for all men, our brethren.

These are the great objects for which we are hereafter to sustain to each other the relations of people and minister. May they be ever sacredly observed and pursued. Then the Lord will be on our side. We need not fear what man can do to us. We can live with a conscience void of offence. We can die with the hope of Immortality.

Before concluding let me ask of you my friends to accept my thanks for the constant kindness which you have shown me both in private, and in public, since I have been connected with you. It is my most fervent wish, and will be my most earnest endeavor that the spirit of friendship and union which has hitherto ruled so happily among us, may never depart. May the blessing of God rest upon us, and go with us.

I am, gentlemen, yours very respectfully,

SAMUEL MAY, JUN

To Messrs. Waldo Flint,
Isaac Southgate,
Joshua Clapp,
Committee of Second Congregational Society in Leicester.

Personal letter from Mr. May to the Committee.

Messrs. Waldo Flint,
Isaac Southgate,
Joshua Clapp.

Gentlemen.

Enclosed herewith is my reply to your communication of the twenty-third ult., as a Committee of the Second Congregational Society in Leicester. It is my wish that it may be read to the Society generally, and if that course should be agreeable to you I will request the Congregation to remain after the close of the services on Sunday afternoon next for that purpose.

It is common at such times for the candidate in accepting an invitation, to propose in his turn certain conditions for the consideration of the Society.

After a little reflection I find that it is not my wish to propose any conditions, confident that in all things reasonable we shall not disagree.

I would however simply mention that I shall find it pleasant, and perhaps necessary, to be absent for two or three Sundays in the warm season of each year.

I do not ask that at such times you should take upon yourselves the charge of supplying the pulpit; I wish only to state the fact, not doubting that whenever such an

occasion occurs, satisfactory arrangements will be made.

With sincere wishes for the health and the happiness of yourselves and families,

I am Gentlemen,

Yours very respectfully

SAMUEL MAY, JUN.

LEICESTER, July 3^d, 1834.

Meeting of Seventh day of July, 1834, continued.

Voted, That the Rev. Samuel May, Jun. having accepted the invitation of this Society to become their Pastor, have leave to be absent agreeable to his suggestion to the Committee, three Sundays in the course of each year he shall be the pastor of this people, in case his health or other circumstances should in his opinion render such temporary absence necessary or convenient to him.

Voted, That a Committee of five be appointed to make all the arrangements necessary for the Ordination of Mr. May, to invite after consultation with Mr. May, the Ordaining Council, and provide for their accommodation and entertainment, while in town, and to do all things proper and convenient to be done on such an occasion;—and the following persons were chosen members of said Committees, viz:—

Waldo Flint,
Isaac Southgate,
Joshua Clapp,
Hiram Knight,
George Whiting.



Wm. Knight

Voted, That the Ordination be appointed by the Committee of Arrangements.

Voted, to dissolve this meeting.

A Copy. Attest,

LYMAN WAITE,

Clerk.

As will be seen by referring to Mr. May's diary, the Sunday School of the parish was organized before the technical formation of the Church, on May 11, 1834, when about forty-five members were gathered in, and twelve teachers came forward. A library of fifty volumes was already provided.

It is significant of the earnestness and devotion of this little band of men and women, and of the inspiring influence of their young and still unordained minister, that those who gave most freely of their worldly goods to promote the new enterprise, achieved also that finer and infinitely more difficult form of giving, in the bestowal of themselves.

The first meeting of the twelve Sunday School teachers, viz:

Mr and Mrs Waldo Flint,	
Mrs Clapp,	Mrs Southgate,
Mrs Jos. Sargent,	Miss Draper,
Miss L. Webb,	Mr Knight,
Mr Whiting,	Mr Drury,
Mr John Sargent,	Mr. Harrison Sargent,

was held Wednesday evening, July 2, 1834, when a committee was appointed to draw up Rules for the School, and the Teachers' Meetings.

Touching the formation of the church, for which purpose the original members assembled at the home of Dr. Edward Flint at the appointed time, the subjoined entry appears in the Minister's Book in the hand of Mr. May.

“The Second Congregational Church in Leicester, Massachusetts, was gathered in July A. D. 1834, and on the ninth day of said month, formally declared themselves such by adopting and subscribing the following Covenant:

“We dedicate ourselves, and our offering, to the One Living and True God, who is over all blessed forever.

“We believe and confess that Jesus is the Christ, the Son of God, and that the Father sent the Son to be the Saviour of the world.

“We believe in the divine origin of the Scriptures of the Old and New Testaments, and taking these as our sole and sufficient rule of faith and practice, we promise to walk together as a Christian Church, helping each other's infirmities and promoting each other's spiritual improvement as we are able. It shall be our earnest endeavour to understand what the Lord, our God, requireth of us, and by His Divine Assistance, faithfully to perform His Will, as the same shall be made known to us.

“We admit the right of private judgment and profess ourselves to be in charity with all who support a Christian profession by a life and conversation becoming the Gospel.

“We rely on the goodness and mercy of God, through Jesus Christ, for aid, acceptance, and Eternal Salvation.

“HARRIET FLINT,

“OLIVE KNIGHT,

“HENRY E. WARREN,

“WALDO FLINT,

“JOHN WHITTEMORE, “LAURA WEBB,
“ELIZABETH JACKSON, “MARIA SOUTHGATE,
“LYMAN WAITE, “DWIGHT BISCO.

“A true copy. Attest,

“SAMUEL MAY, JR., Pastor Elect.

“The Rev. Aaron Bancroft D. D. of Worcester, attended and presided upon the occasion; and by prayer and exhortation assisted in the formation of the Church.

“The fellowship of the Churches was declared and given by Rev Aaron Bancroft, D. D.

“I do now record and attest it.

“SAMUEL MAY, JR., Pastor.”

The Dedication service of the Meeting-house, which occupies a beautiful site upon the brow of the hill, facing the well-kept village green, was held Tuesday evening, August 12, 1834: the Congregation limited only by the space afforded.

The foundation of this building was laid in the autumn of 1833, and after unexpected delay the frame raised on Tuesday, April 8, 1834; a prayer having been offered upon the occasion by Rev. Samuel May, Jr., who later became the first minister. It stands in line with the new and beautiful John Nelson Memorial, which is the first Congregational Church in Leicester, occupying the site of the more ancient one destroyed by fire; with Leicester Academy upon the one hand, and the Town Hall upon the other. The building fund of \$4,000.00, was raised by subscription to eighty shares at fifty dollars a share, with the proviso that upon the completion of the edifice the pews should be offered

for sale by auction to members of the Society; the proceeds of such sale to be applied in payment equally to the subscribers of the amount of their respective subscriptions. The names of the subscribers must have already a familiar ring to one who has read thus far.

Messrs. Waldo Flint,	Isaac Southgate,
A friend, by W. F.,	Edward Flint,
George Bowen,	Silas Gleason,
Dwight Bisco,	Lyman Waite,
Jos. D. Sargent,	Joshua Clapp,
John A. Smith,	Hiram Knight.
John Sargent,	

The largest shareholder was Capt. Isaac Southgate, whose subscription covered twenty-two shares. The subscriptions of Capt. Southgate, Waldo Flint, Esq., and Joshua Clapp, Esq. included forty-seven shares; the remaining thirty-three shares representing holdings of from two to six shares each by the remaining ten subscribers.

A definite idea of the architectural design and general appearance of this meeting-house, for such was the designation most in favor at that period, is obtained from the excellent frontispiece, conforming to a style of rural church architecture much in favor through the Nineteenth Century in New England, and elsewhere.

The opening prayer was made, and selections from the Psalms read by Rev. Peter Osgood of the church in Sterling.

The Rev. Geo. R. Noyes of Brookfield made the prayer of Dedication, and an admirable sermon was delivered by the Rev. James Walker of Charlestown, from Ephesians II, 19-22.

The concluding prayer was offered by Mr. May.

Mr. Walker's sermon was duly printed, and Mr. May writes of it, "His object was to show the connection of the three grand Christian doctrines:—Faith, Regeneration, Atonement. He considered them as great and all-important facts—as epochs in the life of a Christian: the three principal states, or stages, in which a true Christian would find himself, the last being Atonement, *i. e.* Reconciliation with God. It was an uncommonly fine production."

The day following, August 13th, was that appointed for the Ordination. The form of the Letter missive, sent by the Church and Society to the Pastors and Churches whose aid was desired in this ceremonial, is found in the Minister's Book, in the hand of Mr. May.

“LEICESTER, July 26, 1834.

*To the Church of Christ, in Hollis Street, Boston, under the
Pastoral care of Rev. John Pierpont.*

BRETHREN :

The Second Congregational Church and Society in Leicester having invited Mr. Samuel May, Jr., of Boston, to become their Pastor and Teacher, and he having accepted their invitation, and Wednesday, 13th August next being the day appointed for his Ordination, we would respectfully request your presence and assistance by your Pastor and a Delegate on that occasion.

The Council will assemble at nine o'clock in the morning precisely, at such place as will be made known to you on your arrival.

Wishing you peace and joy in the Faith and Hopes of the Gospel, we are, Brethren,

Very sincerely yours, etc.

WALDO FLINT	}	Committee of Arrangements.
ISAAC SOUTHGATE		
JOSHUA CLAPP		
HIRAM KNIGHT		
GEORGE WHITING		

The Council met accordingly at the Town Hall at the appointed hour, with the following churches represented :

Church in Worcester, Rev. Dr. Bancroft, Moderator,

Rev. Alonzo Hill, Scribe,

Delegate, Dr. John Park.

Church in Northboro, Rev. Joseph Allen, D. D.,

Delegate, Deacon S. Seaver.

Church in Sterling, Rev. Peter Osgood,

Delegate, Deacon Luther Allen.

Church in Brookfield, Rev. George R. Noyes,

Delegate, Brother Heman Stebbins.

Church in Brooklyn, Conn., Rev. Samuel J. May,

Delegates, John R. Williams,

Philip Scarborough.

Hollis Street Church, in Boston, Represented by

Delegate, Samuel May, Esq.

King's Chapel, Boston, Rev. F. W. P. Greenwood, D. D.,

Delegate, Col. Joseph May.

West Church, Boston, Rev. Dr. Charles Lowell,

Delegate, Nathaniel P. Russell, Esq.

Church in Charlestown, Rev. James Walker.



CAPT. ISAAC SOUTHGATE

The University Church in Cambridge, under the pastoral care of Rev. Dr. Ware, and the First Church in Roxbury, Rev. Mr. Putnam were bidden, but it does not appear that they were represented.

The Rev. James Freeman Clarke and Rev. Charles Barnard were present.

The Council was opened with prayer by Dr. Bancroft. The invitation extended Mr. May by the Society, with his reply thereto was made the first subject of consideration. His certificate of Church membership, of regular course of Theological Education at Cambridge, and the Approbation of the Boston Association of Ministers were read, and the pre-arranged order of service at the church was announced.

The Council by vote concurred in the request which had been made to Rev. Samuel J. May to give the Right Hand of Fellowship of the Churches.

The Council, also by vote, declared themselves satisfied with the testimonials of the candidate; with the proceedings of the Society, and the assignment of the various duties; and voted their readiness to proceed with the ceremony of Ordination.

At half-past ten o'clock, the members of the Council, the Committee of Arrangements and the pastor-elect walked in procession from the Town Hall across the intervening cheerful greensward to the Meeting-house, which up to this hour had been reserved for ladies, and the seats more than half occupied.

After the Council were seated the house filled promptly, and many were obliged to stand. The preliminary exercises opened with an anthem by the choir, and Dr. Bancroft, in

behalf of the Council, called upon the Rev. Alonzo Hill to read the doings of the same.

The prayer which followed the reading of the minutes was offered by the Rev. Joseph Allen, and the selections from the Psalter by the Rev. George R. Noyes.

Hymn 258 of Greenwood's Collection was sung, and the sermon was preached by the Rev. F. W. P. Greenwood, D. D., from 1 Thess. V, 12-13. The prayer of Ordination was made by the Rev. Dr. Bancroft, and the imposition of hands was by Dr. Bancroft, Dr. Lowell and Rev. Mr. Greenwood.

The Ordination hymn, written by the Rev. N. L. Frothingham, 534 Greenwood's Collection, was sung. The charge was given Mr. May by Rev. Dr. Lowell, and the Right Hand of Fellowship by the Rev. Samuel J. May.

Following an anthem, the concluding prayer was offered by Rev. Mr. Hill.

The Doxology, "From all who dwell beneath the skies," was sung by the congregation and the Benediction was pronounced by the Rev. Samuel May, Jr.

Concerning this ordination service, at which was gathered indeed a notable company, the young Boston clergyman, now by his own choice of the little town of Leicester; a man with every adjunct to success attending his start in life; health, ability, education, a wealthy and generous father, and a host of influential friends; having already cast aside more flattering, but to him less attractive calls to labor, writes in his diary in a spirit of deepest consecration these closing lines.

"Thus were concluded the forms of my Ordination, and

thus was assigned me my part in the field of Christ—which is the world.

“Here am I to live, and here in all probability to die.

“Here I am to watch and pray, as a good steward of the manifold grace of God.

“Here I am to labor to build up both myself and my people, in our most precious faith.

“May I covet earnestly the best gifts.

“May I strive for a blessing; — then I shall have it.”

And it came to pass, even as he forecast in his buoyant young manhood, with Life and the World before him.

Here he lived. Here he died, full of years and honor. A builder of himself, of his people, and of an uncounted multitude beside; more than he could have dreamed within the pale of his influence when he chose a field of labor apparently so restricted.

The Sunday School of the parish was organized by Mr. May, on Sunday, May 11, 1834, with twelve teachers, whose names appear in the diary, and forty-five scholars.

The officers subsequently chosen were

Waldo Flint, Superintendent,

Dwight Bisco, Librarian,

George Whiting, Treasurer and Secretary.

The Records from 1834 to 1848 show that the Superintendents during these years, for longer or shorter terms of service, were:

Mr. Waldo Flint,

Mr. Hiram Knight,

Mr. Artemas Barnes,

Mr. Abraham Firth, Jr.

The Librarian throughout this period and longer was

Mr. Dwight Bisco.

The first Secretary and Treasurer, Mr. George Whiting, was succeeded by Mr. Waldo Flint.

Mr. George Upham was elected Secretary and Treasurer in 1837, and served for many years.

The following named persons composed a committee of seven to report upon plans for the Regulation of the Sunday School and Teachers' Meetings :

Rev. Samuel May, Jr.,
Messrs. Waldo Flint,
Hiram Knight,
George Whiting,
Mrs Jos. D. Sargent,
" Waldo Flint,
Miss Laura Flint.

The nucleus of a useful library was promptly provided, and the Pastor and Superintendent were assisted in the selection and purchase of books by a committee of six ladies.

Mrs. Isaac Southgate
" Jos. D. Sargent
" Joshua Clapp
" Waldo Flint
Miss Elizabeth Jackson
" Laura Flint.

Teachers in the Sunday School from 1834 to 1848, inclusive; transcribed in chronological order from the *Sunday School Records*.

Mr. Waldo Flint

Miss M. C. Hoffman

Mrs. Waldo Flint	Miss Phoebe Denny
Mrs. Joshua Clapp	Mrs. S. Downes
Mrs. Isaac Southgate	Miss Sophie Sargent
Mrs. Jos. D. Sargent	Mrs. John Clapp
Miss Laura Webb	Mr. Thomas Hill
Miss Draper	Mr. Artemas Barnes
Mr. Hiram Knight	Miss Cynthia Clapp
Mr. George Whiting	Miss E. M. Clapp
Mr. Drury	Mr. F. Holman
Mr. John Sargent	Mr. John S. Smith
Mr. Harrison Sargent	Miss Lucy Sargent
Miss Susan Jackson	Miss Sally Flint
Miss M. A. Emerson	Mr. E. T. Gerry
Miss P. M. Upham	Miss H. Firth
Mrs. Samuel May	Miss M. Whittemore
Miss W. Boyden	Mrs. John Sargent
Miss Charlotte E. Flint	Mr. Wm. A. Scott
Mr. George Upham	Miss E. Firth
Mr. J. Corey McFarland	Miss Mary A. Gleason
Mr. J. H. Whittemore	Mrs. Brown
Mr. Henry E. Warren	Miss Martha W. Barnes

Over a stretch of many years the records appertaining to the Sunday School are disconnected and fragmentary, though it continued to do good and useful work, beginning during its earlier history in the month of May, and adjourning for the inclement winter season.

During the pastorate of the Rev. Nathanael Seaver, the school flourished notably under the supervision of Mrs. Seaver.

Extracts from the Records here and there are calculated to awaken most gentle memories.

OFFICERS FOR THE YEAR 1898.

Mrs. Nathanael Seaver, Superintendent,
Miss Mary E. Joslyn, Secretary,
Miss Ruth E. Hatch, Treasurer,
Mr. Will N. Seaver, Librarian,
Miss Florence L. Smith, Asst. Librarian.

On January 8, 1899, the Sunday School voted to send New Year Greeting to Mr. May, which was accordingly delivered in the name of the school by two of the younger children: Gertrude Watson and Russell Winslow.

Beatitude Sunday was observed April 9, 1899, which falling upon the Sunday nearest the birthday of Mr. May, April 11, was marked by appropriate messages of affection and flowers from the School to Mr. May, carried by Misses Mildred Henshaw and Mabel Smith, and responded to by Mr. May with a tender note of thanks.

MUSIC.

As is indicated in the Diary of Mr. May, and in his reminiscences, music has ever been a feature of great interest in the church services, though reference to it rarely appears among the earlier records. The circular letter regarding the purchase of a new organ in 1903, and the correspondence appertaining thereto, kindly supplied by Miss May, Parish Clerk, convey no lightest intimation of her own indefatigable efforts in rendering the undertaking completely successful, to which efforts this pen is by no means permitted to refer.

“LEICESTER, July 10, 1903.

“Dear Friends:—

“Members of the Unitarian Society of Leicester; especially the friends by inheritance from devoted and generous parents, who gave character to the Church and Town of their day by upright and faithful lives: you are asked to help towards the new organ which has come to be a necessity of our present time, and we would like to make a memorial also of the early congregation, for whom the musical part of the service had always its great interest and value, thus adding a sacred association to a modern possession.

“We are in a peculiarly favorable situation now to undertake this, to us, great work, in that we have an unusually able and devoted Choir, self-sacrificing in their weekly service, and unwearied in their efforts to select a valuable and trustworthy instrument, which can be purchased under the hopeful circumstances of a three years guarantee of care, and the immediate neighborhood of the manufacturers.

“The Ladies Society has had a small organ fund at interest for several years which they will try to somewhat increase as their subscription toward the price of a ‘Vocalion,’ which is Nine Hundred Dollars (\$900) with a further equipment of water motor for permanent blowing power at Seventy-five Dollars (\$75).

“We hope that the representatives of old families as afore-said and the society generally will second their efforts.

“HENRY O. SMITH,	} <i>Prudential Committee 1903-1904.</i> ”
“MRS. SUSAN GIBBS,	
“MRS. KATE COWLES WHITTEMORE,	

NAMES OF SUBSCRIBERS.	AMOUNT OF SUBSCRIPTION.
Ladies' Society, Unitarian Church,	\$225.00
Young People of Unitarian Society,	28.65
In memory of Dr. Edward Flint and Mrs. Harriet Emerson Flint, his wife; their three children, Sally, the younger daughter, our unpaid organist, and Miss Mary Ann Emerson, sister of Dr. and Mrs. Flint,	100.00
Miss Mary McFarland, Boston, Mass.,	50.00
Mr. Stephen Salisbury, Worcester, Mass. In memory of Mr. and Mrs. Waldo Flint, his uncle and aunt. Mrs. Waldo Flint, his aunt, was our first organist,	100.00
In memory of Rev. Samuel May, a lover of music, and especially of church music, all his life, and of Mrs. Sarah Russell May, his wife,	100.00
Mr. Henry L. Watson. In memory of Mrs. Ger- trude Ray Watson, his wife,	50.00
Mr. Channing Clapp. In memory of his parents, Mr. and Mrs. Joshua Clapp,	100.00
Mrs. Julia Clapp Pynchon, Springfield, Mass. In memory of her parents, Mr. John Clapp and Mrs. Eliza Clapp, his wife,	10.00
Messrs. Dexter, James and George Knight. In memory of their parents, Capt. Hiram Knight and Mrs. Olive Barnes Knight, his wife. Also of their sister Susan, and other children of a large family,	100.00

Messrs. William, Edward and Henry Bisco. In memory of their father, Deacon Dwight Bisco,	25.00
Mrs. Bemis, Mrs. Gibbs,	10.00
Mrs. Marchant,	10.00

PARISH CLERKS. FROM 1833 TO 1908.

Lyman Waite,
Hiram Knight,
George B. Upham,
H. D. Hatch,
John W. Bisco,
Arthur F. Estabrook,
Mrs. Ellen Woodcock,
Miss Mary E. Joslyn,
Miss Adeline May.

CERTAIN EXCERPTS FROM THE CHURCH RECORDS.

“The First Congregational Church to the Second Congregational Church in Leicester, sendeth Greeting.

“Dear Brethren :

“The Congregation worshipping with the First Congregational Church in Leicester having enjoyed the hospitality of the Second Congregational Church and Society during the past fifteen months, desire, in addition to the business arrangements made by the Prudential Committees of the two Societies, to express their personal appreciation of the kind, Christian sympathy that was manifested in the cordial invitation to the First Church to hold its services in

their house of Worship during this long period since fire deprived us of the use of our own Church Home. This kind offer from our fellow Christians is an evidence of the liberal spirit shown in many ways at the present time. We wish them continued prosperity in their work.

“Adopted by the First Congregational Church in their place of worship, May 26, 1901.

“Signed for the Parish,

“DAVID C. REID, Pastor.”

Note to Parish Clerk, accompanying.

“My dear Miss May :

“The herewith resolution of appreciation and thanks for the use of your Church during the preceding months, was unanimously passed in our Church, or place of worship, last Sunday. Will you kindly have it read from the pulpit of your Church next Sunday.

“Cordially yours, DAVID C. REID.”

The following letter was sent August 21, 1904, as a parting message to the Hon. George F. Hoar, who lay dying at his home in Oak Avenue, Worcester, Mass.

“The Unitarian Society of Leicester, Assembled at their Church service this morning, desire to send their beloved and honored Senator their farewell greetings, if so it must be, with their grateful blessing for all he has been to them, as individuals, as Unitarians, and as citizens of a State and Nation forever indebted to him; and to his family their deep sympathy in the sorrowful parting.

“Signed, By their Minister,

“GEORGE E. HATHAWAY.

“ADELINE MAY, Clerk.”

Senator Hoar died September 30, following.

July 19, 1906, " a Christening took place immediately after morning service which was a rarely beautiful occasion. The son of Nathan Marshall Southwick, and Ruth, Earle, Southwick, descendants of noted families of the Quaker settlement in the north part of this town, was baptized with the name of his father,

Nathan Marshall Southwick, Jr.

"The little old Church looked fresh and youthful with its decorations of Maiden hair fern and golden glow; the silver christening basin given by Mr. Joshua Clapp was used; there was a large gathering of family friends and relatives, which with the central group, the distinguished, dignified father, the girlish, little mother, and the handsome and happy child made a memorable picture.

"The opening address by the Rev. George Willis Cooke, and beautiful service, added a sacred meaning to the scene which touched all hearts.

"May it be a lasting impression, and recounted to the central figure years hence when he grows to a manhood worthy of his progenitors."

The literary reputation of Mr. Cooke is too well known to render necessary the remark that his frequent supply of this pulpit is accounted a rare privilege by those who hear him.

Among the books written by Mr. Cooke will be recalled: *Ralph Waldo Emerson, His Life, Writings and Philosophy. Poetic and Dramatic Writings of Robert Browning. George Eliot, a Critical Study. Biography of John S. Dwight. History of Unitarianism in America*, and others.

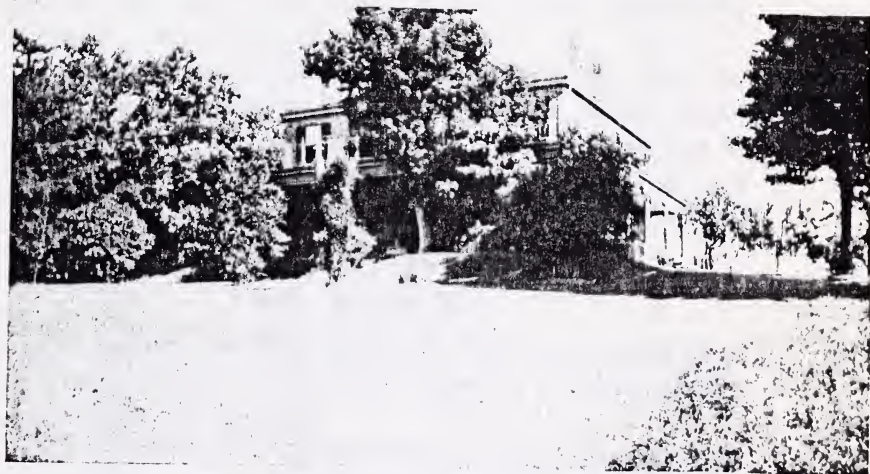
CHAPTER VI.

SUCCESSION OF MINISTERS. BIOGRAPHICAL SKETCHES.

LIST OF SETTLED MINISTERS. SECOND CONGREGATIONAL CHURCH AND SOCIETY IN LEICESTER.

Samuel May, Jr.,	1834-1846.
Frederick Hinckley,	1846-1849.
Dr. Thompson,	1849-1851.
William Coe,	1851-1854.
Joseph Angier,	1855-1856.
Frederick McIntyre,	1858-1859.
Thomas Dawes,	1861.
James Thurston,	1862-1864.
Everett Finley,	1867-1869.
David H. Montgomery,	1869-1877.
Samuel B. Weston,	1879-1881.
Lewis G. Wilson,	1883-1885.
Rodney F. Johonnot,	1886-1888.
George W. Buckley,	1890-1891.
James H. West,	1891-1893.
Nathanael Seaver, Jr.,	1894-1900.
Artemas L. Day,	1901-1902.
George E. Hathaway,	1903-1905.

There is a comparatively long list of incumbents, and with exception of those of Mr. May, Mr. Montgomery, and Mr. Seaver, the rule has been brief pastorates. But not to



RESIDENCE OF THE REV. SAMUEL MAY

the disadvantage of those who have served, it is hoped and believed. Indeed the little Church has been rather remarkable for launching young clergymen successfully in their profession, and bidding them God speed when they are called shortly after to some wider field of promise.

This is conspicuously true of Mr. Montgomery, Mr. Weston, Mr. Wilson, Mr. Johannot, and of certain supplies for a longer or shorter period.

Aside from the punctilious entries made by Mr. May, the Minister's Book contains little to indicate the official duties discharged by his successors, and is of slight service in setting forth the prominent events of their ministry. It is to be deplored that no biographical material relative to several of the clergymen herein named appears available.

REV. SAMUEL MAY,

son of Samuel and Mary, Goddard, May, was born in Boston, Mass., April 11, 1810, the eldest of a family of four sons and two daughters.

His education was obtained from private teachers until the age of twelve years, when he went from Deacon Greele's into the Boston Latin School, from which he was graduated in 1825, and passed examination for Harvard without condition.

After one year at Round Hill School, Northampton, Mass., he entered Harvard College a sophomore, and was graduated in 1829.

Mr. May was secretary of his class from this time until his death in 1899, a service of seventy years.

But two members of 29 survived him, Charles S. Storrow, of Boston, and Edward L. Cunningham, of Newport. Dr.

Edward Linzee Cunningham, the last to go, died in Newport, R. I., Jan. 29, 1905.

Dr. Cunningham was present when his classmate, Dr. Oliver Wendell Holmes, read his memorable poem, *The Last Survivor*, at a class dinner in 1878, little dreaming it was his own apotheosis to which he hearkened.

Certain of the poems with which Dr. Holmes from year to year delighted to crown the meeting of his class are among the happiest productions of his poetic skill.

The Class Book, a tome of great size and beauty, was delivered to the archives of Harvard University upon the death of Mr. May, and the few who were favored with an occasional glimpse of those well-guarded pages must ever remember the script in which its annals are set forth: clear, legible, and far more impressive in character than any print.

Unusual care was bestowed upon the penmanship of Mr. May in his boyhood, the perfunctory training of his school being supplemented by daily private lessons from the Rev. John Pierpont. One hundred and ten of these, Mr. May casually notes among certain items appertaining to this period.

"Rev. John Pierpont was then living in a four-storied brick dwelling in Beech street, and his study was a room in the third story, facing the street. In it he had a circular revolving table, a great curiosity then to me," writes Mr. May. "It must have been fifty years later that I saw at the rooms of the New England Historic and Genealogical Society in Boston a table of the same pattern, but, as I thought, considerably smaller.

"I spoke of it to the Librarian, Mr. Dean, who told me it

was the identical table of my remembrance, once Mr. Pierpont's. I used to go daily from the Latin School to Mr. Pierpont's, spend about an hour there, and from thence home to our two o'clock dinner, returning to the Latin School at half-past two, if I remember rightly."

The longest personal records in the Class Book are those of Dr. Holmes and Rev. Dr. James Freeman Clarke. There are numerous names beside of national significance; Samuel F. Smith who wrote, "My Country, 't is of thee;" Prof. Benjamin Pierce, the mathematician; Chief Justice George T. Bigelow; Rev. William H. Channing; Judge Benjamin R. Curtis, whose opinion on the Dred Scott case was opposed to that of Judge Roger B. Taney and a majority of the bench; the Rev. Chandler Robbins and others.

Mr. May began his theological studies in Brooklyn, Conn., with his beloved cousin, Rev. Samuel Joseph May, the well known anti-slavery advocate, whose memoir in the course of time he wrote; and entered the Divinity School of Harvard University September, 1830, took the full course, was graduated therefrom in July, 1833, and duly "approved" by the Boston Association of Ministers.

He preached in Milton, Fall River, Leicester and other places in Massachusetts, Leicester having invited him to her pulpit a few weeks after he left Cambridge.

As has already appeared in the foregoing pages of this book, Mr. May was ordained minister of the Second Congregational Church and Society in Leicester, August 13, 1834.

In view of this settlement the father of Mr. May purchased a building site upon which to erect a house for his son, surrounding it with near a dozen acres of goodly land.

The old dwelling house removed from the site of the May homestead, which stands upon Lot 1 in the original plan of the township, was probably erected by Samuel Stebbins, and thought by Governor Washburn to be "as old as any house in town, if not the oldest." Later it had been occupied successively by Rev. Mr. Roberts, Rev. Benjamin Conklin, Prof. Ebenezer Adams, Principal Leicester Academy, 1792-1806, and later Professor at Dartmouth College, his Alma Mater.

And it may be well to pause here to note that among the preceptors associated with Professor Adams at Leicester Academy were Rev. John Pierce, D. D., of Brookline, Bishop Dehon, Chief Justice Richardson, Dr. George Cheyne Shattuck, and Hon. Timothy Fuller, father of Margaret Fuller, Countess D'Ossoli.

Rev. Luther Wilson, Principal Leicester Academy, 1809-12, whose wife was a sister of the wife of Rev. Dr. Nelson, his neighbor, also resided in the old house, as did several other families.

The situation is the most beautiful in beautiful Leicester, and the present dwelling, a spacious well-ordered house, in the midst of well-kept grounds, enjoys an almost unexampled reputation for genial hospitality.

The May home faces the south, with a generous piazza upon three sides, commanding a wide background of forest, which arises beyond the well-cultivated fields which lie between.

The eastern view embraces a broad pond at the foot of the abruptly sloping hill on the brow of which the dwelling stands; a lovely, loitering river it looks to be, an effect

produced by the damming of Kettle Brook for utilitarian purposes.

At the northeast and southwest the landscape stretches to the Connecticut hills, effacing all that opposes when atmospheric conditions serve;—pastoral, reposeful, suggestive.

To this delightful country house, his father's gift, the young clergyman brought his beautiful wife, who was Miss Sarah Russell, daughter of Nathaniel Pope Russell, Esq., of Boston. They were married, November 11, 1835, by Rev. Dr. Charles Lowell, in West Church, Boston, and if the young wife found all the year around in Leicester a far cry from Beacon Street, Boston, in winter, and Nahant in summer, she at least adapted herself with charming grace.

Mrs. Sarah Russell May, died in 1895, nearly sixty years later. Four children were born to them: Adeline, Edward, Joseph Russell, and Elizabeth Goddard.

The father and mother of Rev. Samuel May attained to venerable age. Samuel May, Sr., died in his ninety-fourth, and Mrs. Mary, Goddard, May in her ninety-fifth year.

Rarely is it that noble, useful, philanthropic lives are thus prolonged; rarely indeed that a son at the age of seventy-two years takes part, at her request, in the affecting funeral service of his mother.

The twelve years of Mr. May's work in the Christian ministry, in Leicester, were years of profound consecration and of lasting influence. His enthusiastic participation in the anti-slavery agitation occasioned some disaffection among one or more of the conservative members of his congregation. Conscious of this, and unwilling to be hampered in a matter where conscience was fully enlisted, he tendered his resignation in 1845, which was refused.

A year later, in 1846, he definitely resigned his pulpit, though his ministry continued in Leicester in effect to his latest breath.

An interesting memorandum among the personal papers of Mr. May is a list of fifty books presented by him to fifty of his parishioners upon his leave-taking in 1846, with the titles of the books and names of the recipients noted.

All things that make for reform, and the uplifting of humanity aroused him to action.

Theologically he was sound and liberal but not radical.

An Anti-slavery Society was formed in Leicester in 1840, of which he was the leading spirit, and in this year began also his subscription to Mr. William Lloyd Garrison's paper, the *Liberator*.

Free to labor for the cause which cried to his very soul for help, Mr. May, on July 1, 1847, became General Agent of the Massachusetts Anti-slavery Society, and served until 1865, when its mission had been fully accomplished. But emancipation for the slaves did not mean rest for Mr. May, who soon gave freely of time and strength to the irresistible claims of the Freedmen's Aid Society.

The events of this active and ardent period of his life would fill volumes, and the names of the great co-workers are a national heritage:—Garrison, Phillips, Quincy and the rest.

The abiding friendship between Mr. Garrison and Mr. May passed as an inheritance to their children.

“To Samuel May of Leicester, Massachusetts, who freed from toil and care the declining years of William Lloyd Garrison, this work is gratefully and affectionately inscribed.

Nobis haec otia facit." So runs the dedication of the four stout volumes which constitute the masterly story of their father's life by his sons, Wendell Phillips Garrison and Francis Jackson Garrison, in allusion to the Garrison Testimonial of over \$30,000, which owed its success in very large measure to the untiring efforts of Mr. May.

Upon the outbreak of the Civil War, Mr. May took his place immediately among those who labored for the preservation of the Union, and by pen and spoken words and deeds of cheer rendered memorable service.

Mrs. Sarah Russell May toiled with unflagging energy and rare understanding to provide aid and comfort for sick and wounded soldiers.

Edward May, their elder son, Pay Director in the United States Navy, was wherever duty called him, while J. Russell May, youngest son of Mr. May, a youth of eighteen years, enlisted for a soldier and went to the front.

Leicester's record for patriotism was most nobly upheld throughout that saddest and greatest war in history.

Mr. May's sister, Miss Abby W. May, of Boston, whose work was well known in philanthropic and educational circles throughout the State, was Secretary of the Massachusetts branch of the United States Sanitary Commission at this time, and was long a member of the State Board of Education, and one of the founders of the New England Women's Club.

In 1875, Mr. May served in the State Legislature, and his interest and quiet influence in politics to the close of his life were such as commanded an attentive hearing when he chose to write or speak upon State or National Legislation.

There would seem to be place even on these somewhat restricted pages in which to add a letter from Senator Hoar, written in the last year of Mr. May's life upon the earth.

“ COMMITTEE ON THE JUDICIARY,
“ UNITED STATES SENATE.

“ WASHINGTON, D. C.,
“ February 27, 1899.

“ My dear old Friend :

“ Nothing could have moved and delighted me more than the expression of your kind sympathy and regard.

“ I have a great many letters from good men all over the Country, approving of my resistance to the action of Government in regard to the Philippine Islands. But yours is of special value.

“ I have been in the habit of saying for a great many years that I had four friends whose approbation, if I should obtain it for anything I said or did, was all that I wanted and that I cared little for public opinion if I had that.

“ It would have been more correct to say that if I had their approbation public opinion would be on my side sooner or later.

“ One of them was Whittier, one my Brother Rockwood, one was Adin Thayer and you were the fourth.

“ They are all gone now but you, and I am, though your junior, an old man, and shall follow them pretty soon. But meantime we will in our very humble and feeble fashion but in our best fashion, try to fight the good fight and be faithful

unto death. Mrs. Hoar sends her love to you and to your daughters.

“I am, with the greatest regard and affection,

“faithfully yours,

“GEORGE F. HOAR.

“REV. SAMUEL MAY.”

Among local services rendered by Rev. Samuel May may be mentioned, Trustee of Leicester Academy, twenty-five years. ¹Trustee of Leicester Public Library, thirty-four years. Member of Leicester School Committee, twenty-one years.

With the following named Societies and Clubs he was long affiliated.

General Agent Massachusetts Anti-Slavery Society.

President Leicester Anti-Slavery Society.

President Worcester County South Anti-Slavery Society.

Secretary and various offices, Leicester Temperance Societies.

Secretary and various offices, Leicester Freedman's Aid Society.

American Unitarian Association, fifty-five years.

American Social Science Association.

Bostonian Society.

Massachusetts Soc. for Prevention of Cruelty to Animals.

Massachusetts Soc. for Prevention of Cruelty to Children.

Boston Young Men's Christian Union.

Worcester Society of Antiquity.

¹Appendix.

Whittier Home Association, etc. etc. etc.

The Rev. Samuel May died November 24, 1899, aged eighty-nine years and seven months, his home still a house of pilgrimage, its traditions of gracious hospitality most sacredly upheld by his devoted daughters.

His four children, and four grandchildren, Samuel, Herbert S., Rosamond and Edward Flint, children of Edward May, Esq., survived him. His eldest grandson, Samuel May 2d, Harvard, 1896, whose sound attainments, tireless industry and handsome presence gave rich promise of unusual fruition, followed in four brief months, to the unavailing and unceasing sorrow of the many who loved him.

REV. FREDERIC HINCKLEY,

was born in Boston, Mass., and died at Barnstable, Mass., Dec. 18, 1891, aged 71 years.

Sarah, Hewes, Hinckley, his wife, died in 1890. They were married in Boston in 1844.

But little is available concerning Mr. Hinckley's brief pastorate in Leicester.

The several entries in the Minister's Book under his hand are here appended.

"On the 1st of January 1847, the subscriber, having finished an engagement of three months with the Second Congregational Society, entered upon a new engagement for the supply of the pulpit, and the performance of the Pastoral duties for the space of two years from date.

"(Signed) FREDERIC HINCKLEY."

"Sunday, May 2, 1847. The administration of the Com-

munion Supper was this day introduced in the morning service; following the Discourse."

"Sunday, July 11, 1847.

At a meeting of the Church and Society held immediately after the morning service, a letter was read from the Society at Lancaster, inviting the presence of this Church by Minister and Delegate at the Ordination of Mr. George M. Bartol as their pastor, on Wednesday, August 4, next. Mr. Abraham Firth, Jr., was chosen Delegate, with power to appoint a substitute."

REV. THOMAS DAWES,

died at Brewster, Cape Cod, November 5, 1904, aged eighty-six years.

Mr. Dawes supplied this pulpit for several months of the year 1848, while Mr. May was in Europe; and was settled over the Church for a brief pastorate in 1861.

REV. JAMES THURSTON,

was born in Newmarket, New Hampshire, Dec. 11, 1806; fitted for college at Phillips Academy, Exeter, under Dr. Abbott; graduated from Harvard College in the class of 1829, and taught for three years in the English High School, Boston.

He entered the Divinity School, Cambridge, in 1832, and was graduated in 1835.

After serving as a missionary in a Western State for one year, he was ordained in 1838 over the Unitarian Society in Windsor, Vermont.

Mr. Thurston married Elizabeth, daughter of William

Austin, Esq., in Charlestown, Mass., Sept. 11, 1844, and in this year assumed charge of the First Congregational Society in Billerica, Mass., where he remained for six years. His subsequent pastorate of the Allen Street Church in Cambridge was interrupted by long and serious illness, following which he supplied for several years the pulpit of the First Congregational Church in Lunenburg.

Mr. Thurston was called for two years to the Unitarian Church in Leicester, 1862-64, and rendered efficient service.

REV. EVERETT FINLEY,

was minister of the Second Congregational Church and Society in Leicester, from February 3, 1867, until his early death at the age of thirty-two years, February 12, 1869. Funeral services at the meeting-house, February 16, were conducted by Rev. Mr. Chauncy, of Hollis Street Church, Boston, and interment was in Pine Grove Cemetery, Leicester; a plot of ground being purchased and dedicated to this purpose by his late parishioners.

Years after, Rev. Mr. Weston thus refers to him: "Somewhat more than thirteen years ago you called a brave, earnest, whole-souled man to your pulpit.

"He was a man who was destined, had not a fatal disease brought him to a sad and untimely death, to stand among the leaders of religious thought and progress.

"He was a thinker, and a thinker who was true to his thoughts.

"There was no hypocrisy, no insincerity in the pulpit where Everett Finley stood.

"The Christian sacraments stood for a faith which he did

not hold, and, true to himself, they were left unministered."

Rev. Mr. Finley, who belonged to the most radical wing of the Unitarian denomination, was much beloved and regretted.

DAVID H. MONTGOMERY.

The invitation to the pastorate of the Second Congregational Church in Leicester, Mass., extended to the Rev. David H. Montgomery, of date July 6, 1869, and his letter of acceptance received duly July 14, following, were the initial steps to eight years of good and useful work, which broadly include the community as well as the parish for which he was engaged.

"The liberal man deviseth liberal things," applies well to this faithful and consistent man, the imprint of whose labor, in Leicester, is still discernible.

Mr. Montgomery was strong in institutional work. It was he who established the annual visitation to the town farm in the observance of Christmas festivities, making the day one of rejoicing, to the dependent, sorrowful men and women there stranded, which was continued for thirty years by the Unitarian Society.

He also introduced the Christmas Festival into his own parish, and founded the Leicester Social Union, quite unsectarian in character and productive of excellent influences. In common with certain other subjects of these brief biographical sketches, the most significant labor of his life lies elsewhere, in the authorship of educational books.

His letter of resignation of his pastorate in Leicester, bears date April 5, 1877, to take effect August 31 of that

year. The receipt and acceptance thereof are spread upon the Church Record with expressions of sincere regret, as well as of highest appreciation of Mr. Montgomery's fidelity, industry, courtesy, and unfailing kindness to all.

The list of text-books written by D. H. Montgomery, in use not only in the United States but upon the other side of the Atlantic, include

Beginner's American History, Elementary American History, The Leading Facts of American History, The Leading Facts of English History, The Leading Facts of French History, known comprehensively as *The Leading Facts of History Series*.

RECORD OF MARRIAGES. MINISTER'S BOOK.

During pastorate of David H. Montgomery.

1869. October 26. David Barnes of Spencer,
and Eliza Warren of Leicester.
1874. February 24. Henry H. Sugden of Spencer,
and Kate Warren of Leicester.
1875. October 27. Henry O. Smith,
and Eliza Whittemore, both of Leicester.
1877. February 14. Stephen H. Hammond of Springfield,
and M. Louisa Warren of Leicester.

SAMUEL BURNS WESTON,

Editor and Publisher, was born on a farm in Madison, Maine, March 10, 1855; son of Reuel Weston and Esther (Burns) Weston. At the age of thirteen years he went to school in Ohio, and graduated from Antioch College (founded by Horaco Mann) as A. B. in 1876. He gradu-

ated from the Harvard Divinity School as B. D. in 1879, and studied in the Universities of Berlin and Leipzig 1881-1883, and in the department of Political and Social Science in Columbia University 1883-1885. He married in Bryn Mawr, Pa., Oct. 9, 1891, Mary Hartshorne, and they have three children: Charles Hartshorne Weston, born in 1892, Harold Francis Weston, born in 1894, and Esther Burns Weston, born in 1899. He was minister of the Unitarian Society at Leicester, Mass., 1879-1881; lecturer of the Society for Ethical Culture, Philadelphia, 1885-1890; and has been director of the Philadelphia Ethical Society since January, 1897. He was editor and publisher of the *Ethical Record*, 1888-1890, and has been editor of the *International Journal of Ethics* since 1890, and of *Ethical Addresses* since 1894. Mr. Weston is an independent in politics. He is Secretary of the American Ethical Union, and of the Contemporary Club of Philadelphia; member of the Executive Committee of the Adirondack Mountain Reserve, and of the Ausable Club; member of the Public Education Association, National Civil Service Reform Association, American Forestry Association, National Charities and Correction Association, Municipal Research and Protective Association, Social Worker's Club and also a member of the City Club of Philadelphia.

The self-poise and valor evinced by Mr. Weston, when, as a young clergyman in his early twenties he yielded to the desire of a majority of his parishioners and held in abeyance the resignation he had tendered while the provisions of the Will of Captain Southgate might be tested, is matter of Church record, and appropriately appears among the printed annals.

Rev. Samuel Burns Weston accepted the call to Leicester in 1879. His eminently thoughtful discourses from the pulpit, not altogether in the nature of technical sermons, aroused profound interest, and their increasingly liberal character apparently created no misgivings until May 16, 1880, when a lecture entitled *Unitarianism* provoked comment so serious from a prominent member of the Society, as being inconsonant with views to which the Society stands virtually pledged, that Mr. Weston upon the ensuing Sunday, after a spirited discourse entitled *Free Religion*, tendered from the pulpit the resignation of his ministerial charge.

In this discourse occurs the following plain and direct statement of his position :

“That I am in hearty sympathy with the Free Religious movement, I have never for a moment tried to conceal, but have openly professed. In so far, too, as Unitarianism means Free Religion, as it certainly does with a large body of Unitarians, I am also a Unitarian; but I have not taken and do not wish to take the Unitarian name until Unitarianism before the world and in its own body stands for the principles of Free Religion.

“At present, as I said last Sunday, one-half of the Unitarian body stands for Unitarian Christianity, and with the definition of Christianity which I must hold to, holds to ideas which are fundamentally opposed to Free Religion. * * *

“As a Free Religionist I can work with those Unitarian Churches who adopt the principles of Free Religion, but if they choose to call themselves Unitarian Christians, I cannot take their name, as I prefer to hold to the word Christian as the Christian world uses it.”

This was on May 23, 1880. The Society held a meeting June 10, following, and voted not to accept the resignation of Mr. Weston.

They admired Mr. Weston's fearless independence in thought and act, the cordial and dignified bearing which daily endeared him to his people, and felt the community benefitted by his presence to a degree they could ill afford to lose.

Mr. Weston, made aware of the conditions of the Southgate Will, continued by the desire of the majority to occupy his pulpit, and an issue was accordingly raised between the Second Congregational Society and the Trustees of the Southgate Fund, although it would seem to the unbiased reader that Mr. Weston had too clearly defined his own position in its relation to the Will of Isaac Southgate, Esq., whose name is of frequent recurrence upon these pages, to admit of doubt or question.

That instrument is explicit regarding the conditions upon which the income accruing from his legacy of some twenty-five thousand dollars to this Church shall be employed.

It plainly stipulates that only "those broad and generous views of God, known as Unitarian," shall be promulgated from this pulpit if the Church derives benefit from the bequest.

With a view to arriving at an amicable decision touching Mr. Weston's sermons, the Second Congregational Society decided to submit to a Unitarian Committee of Reference the last six discourses delivered by Mr. Weston, prepared for his own congregation, and with no thought of publication.

These appeared in neat pamphlet form, entitled respectively:

- I. Divinity and Character of Jesus.
- II. The Bible.
- III. Unitarianism.
- IV. Free Religion.
- V. Christianity and the New Religion.
- VI. The Christian and Free Religious Positions.

An extract from the will of the late Isaac Southgate, relating to a bequest in trust for the benefit of the Second Congregational Society of Leicester, Mass., was appended.

"I give, bequeath and devise to my friends, Abraham Firth, Esquire, of Worcester, Silas Gleason and Dwight Bisco, Esquires, of Leicester, the survivors and survivor of them and their successors, the net proceeds of all the rest and residue of my estate both real and personal whatsoever and wheresoever the same may be, *In Trust* nevertheless, also after the death of my said wife, I further give said trustees the remaining three thousand five hundred dollars of which she has the income during her life; and I order my executors to pay over the same to said trustees soon as conveniently may be after my decease and after the decease of my said wife, the net income of all which to be appropriated for the sole use, benefit and support of the Second Congregational Society in said Leicester, called Unitarian, and for no other purpose except as hereinafter provided for. And I hereby order my said trustees and their successors to invest the net proceeds of said estate and the last mentioned sum soon as may be after having been received, in some safe way on interest as a permanent fund forever, and pay over the net income thereof semi-annually to the Treasurer of said Society, whose duty it shall be to appropriate the same, for the support of the minister who may be connected with said Society, and for other parochial charges. This fund is intended by me to firmly establish the religious Society in Leicester aforesaid; and the income thereof I wish paid to its minister as aforesaid, so long as he shall faithfully preach those broad and generous views of God, which are

known by the name Unitarian. And whenever said Society shall maintain as its pastor, for the space of six months, a man who is not identified with the faith herein mentioned, this fund shall be forfeited by said Society, and shall be paid to the American Unitarian Association, as hereinafter provided. As it seems to me proper and necessary that a religious society should own a house for its pastor, I hereby give the right to my executors, to retain that I now live in as a parsonage. But if at a legal meeting of said Second Congregational Society called for that purpose, a majority of the numbers present shall determine by ballot, it is best to dispose of said house, then I direct my executors to sell the same, and appropriate a sufficient and reasonable sum from the proceeds thereof for the purchase of a suitable and respectable residence for their pastor to occupy. Believing it vitally important for the well being and prosperity of said Society that it should always have a settled minister, and to impress the same conviction more fully upon the members thereof, I make the following conditions to wit: That if said society within the period of three years from the time of my decease shall *fail* to have a minister settled over them, or shall fail, thereafter at any one time, for the period of three years, then in either event, I *declare* this fund *forfeited*. And if the said fund, for any of the reasons herein named shall be forfeited by said Society, then and immediately thereafter, I hereby direct my said trustees or their successors, to pay over the same in full, after deducting therefrom all reasonable and necessary expenses, to the American Unitarian Association, and also to convey to the president thereof, for the benefit of said Association, all the real estate if any, which may be vested in them as trustees. My wish is that the said Association shall appropriate two thousand dollars of the gift, if received, to their permanent Book Fund, and the balance thereof in such manner as its officers shall deem best for the promotion of the good cause of liberal Christianity. I hereby direct my said trustees, the survivors and survivor of them, to select their own successors, and that said successors be well known as Unitarian in their religious opinions, but if for any reason vacancies, in their board shall exist, which for a space of three months they fail to fill, then my wish is that the Judge of Probate for the County of Worcester, upon the petition of any person who may feel an interest in them, shall be and hereby is empowered to appoint to the first vacancy, the Pastor of the Second Congregational Society of Worcester, for the time being, and the second vacancy, the President of the American

Unitarian Association. Feeling as I do a great interest in the peace, prosperity and continuance of said Society, and the views and doctrines it inculcates, have thought proper to leave this fund for its support, by the aid of which said Society can be easily and respectably sustained, and their members increased, if the members thereof will strive to keep peace within their borders. And to this end they *must not* permit the existing *isms* of the day to be introduced into their house of worship to be discussed or agitated in any form. The various views and delicate feelings entertained on these subjects, and particularly that of Negro Slavery, are such that no religious Society can live and prosper where they are allowed to interfere with the services of public worship. Of the truth of this, we have had sad experience in our own Society. But the evil is extensive, in and of themselves, in *proper places*, it is right and just these subjects should have a fair hearing, but when they mingle they destroy. I do not wish or propose to *trench* on the feelings or right of any one. I act in good faith in the premises, and my only desire is to sustain, strengthen and build up said Society. This is the sole purpose for which I left this fund; and I hope and trust it will be so managed as to conduce to the good and well being of the same, and not suffer any discordant, ultra foreign views to be introduced into their body, nor allow their church or pulpit to be so occupied as to disturb the peace and good fellowship of its members."

I certify that the above is a true copy of Item 18, of the Will of Isaac Southgate, late of Leicester, Mass., deceased, now on file in the Registry of Probate for the County of Worcester, dated March 8th, 1859, and admitted to Probate in said County, January 1st, 1861.

I further certify that said Item 18 contains all of said Will relating to a bequest in trust for the benefit of the Second Congregational Society of said Leicester.

H. O. SMITH.

LEICESTER, MASS., Nov. 8, 1880.

To the Council of the National Conference of Unitarian and other Christian Churches: Gentlemen:—

This question has arisen between the Second Congregational Society of Leicester, Mass., and the Trustees of a

fund for the benefit of said Society under the Will of Isaac Southgate, late of said Leicester: Do the views preached by Mr. Samuel B. Weston before said Society as its minister meet the requirements of said Will so as to entitle said Society to receive the income of the aforesaid fund for his support? The Society maintains the affirmative and the Trustees the negative of the question.

It has been agreed by said Society and Trustees to ask the opinion of your Council thereon, and to be governed thereby. To this end we desire to submit to each member of the Council a printed copy of Six Sermons preached by Mr. Weston before said Society, and also a printed copy of all of said Will relating to this subject; at the same time leaving you wholly free to make any inquiries, and seek such additional evidence as you may think necessary.

We respectfully and earnestly invite you to accept the duty of considering this matter.

We shall address this communication to the Rev. E. E. Hale as Chairman of the Council, and will send copies of the same for all the other members.

Hoping that you will accept our invitation, we remain,

Very respectfully yours,

H. O. SMITH,	}	<i>Committee of the Second Cong. Society of Leicester, Mass.</i>
WM. H. WALKER,		
E. SARGENT,		
ABRAHAM FIRTH,	}	<i>Trustees under the Will of Isaac Southgate.</i>
DWIGHT BISCO,		
SAM'L MAY		

NOTE. A reply was received from the Chairman of the Council, Rev. G. Reynolds, Nov. 22, saying that "the Council decline to serve as a

Committee of Reference, feeling that by so doing, they might establish a precedent which would be a source of trouble to them or their successors; and doubting besides whether it is wise for the Council officially to put itself on record in the decision of such a matter." The following members of the Council, however, Rev. G. Reynolds of Concord, Mass., Rev. Messrs. George A. Thayer, E. E. Hale, D. D., and R. R. Shippen of Boston, Rev. George Batchelor of Salem, Mass., Hon. Carroll D. Wright, of Reading, Mass., and William B. Weeden, Esq., of Providence, R. I., were "willing to serve in their private capacity on such a Committee of Reference, on *two conditions*. *First* that the Committee of the Society, and the Board of Trustees, shall each choose on their part some gentlemen residing in Boston or the vicinity to add to such a Committee; *Second*, that both parties shall bind themselves to abide by the decision of the Committee so made up."

The Society and the Trustees accepted the offer of these gentlemen, and sent invitations to Prof. C. C. Everett, D. D., of Cambridge, and Hon. E. R. Hoar of Concord, Mass., to act with the gentlemen named above as a Committee of Reference. Both invitations were accepted.

Leicester, Dec. 14, 1880.

H. O. SMITH.

DECISION OF COMMITTEE OF REFERENCE.

BOSTON, Jan. 27, 1881.

H. O. SMITH and Others, Committee of Second Cong'l Society of Leicester, Mass.

ABRAHAM FIRTH and Others, Trustees under the Will of Isaac Southgate.

GENTLEMEN: —

We, the undersigned, to whom you submitted the question, "Do the views preached by Mr. Samuel B. Weston, before said Society as its minister, meet the requirements of said Will, so as to entitle said Society to receive the income of the aforesaid fund for his support?" having carefully considered the question, are of the opinion

that the views preached by Mr. Weston do not meet the requirements of said Will so as to entitle said Society to receive the income of the aforesaid fund for his support.

EBENEZER R. HOAR, GEORGE A. THAYER,
GRINDALL REYNOLDS, WM. B. WEEDEN,
C. C. EVERETT, RUSH R. SHIPPEN,
CARROLL D. WRIGHT, EDWARD E. HALE,
¹ELIZABETH P. CHANNING.

LEWIS GILBERT WILSON,

was born in Southboro, Massachusetts, and received his early education in the public schools of Southboro and Boston, and at the Worcester Academy. Mr. Wilson was graduated from the Meadville Theological School in June, 1883, and immediately thereafter received a call from the Second Congregational Church and Society in Leicester, Massachusetts, which he accepted, and where he served most acceptably for two years.

The preliminary Council for the Ordination of the Rev. Lewis G. Wilson, met in Memorial Hall, Leicester, September 5, 1883; was called to order by the Rev. Samuel May, and after the customary preliminaries moved duly to the Church.

CHURCHES REPRESENTED.

First Congregational Church, Brookfield, Mass., by Rev. H. H. Woude, Pastor, Washington Tufts, Delegate.

¹In the previous note, the name of Rev. George Batchelor appears in the place of Elizabeth P. Channing, by mistake.

Second Congregational Church, Worcester, Mass., by Stephen Salisbury, Samuel S. Green, and John C. Otis, Delegates.

Church of the Unity, Worcester, Mass., by Dexter Rice, Alexander Bigelow, Albert Tolman, Delegates.

First Congregational Church, Uxbridge, Mass., Rev. George Bremner, Pastor, S. W. Scott, Delegate.

First Parish, Templeton, Mass., by Rev. A. C. Nickerson, Pastor, J. P. Cutting, Delegate.

First Unitarian Church, Clinton, Mass., by Rev. J. F. Dutton, Pastor, Mr. Forbes, Delegate.

First Parish, Ayer, Mass., by Rev. Lyman Clark, Pastor, H. A. Brown, Delegate.

First Parish, Cambridge, Mass., by Rev. Edward H. Hall, Pastor.

First Parish, Arlington, Mass., by Rev. J. P. Forbes, Pastor, S. S. Damon, Delegate.

Church of Our Father, Spencer, Mass., by Rev. C. A. Knickerbocker, Pastor, E. H. Howland, Delegate.

Hollis Street Church, Boston, Mass., Represented by Abraham Firth; by special vote of the Council.

Also, by request of the Minister Elect and the Society, the Rev. A. A. Livermore, President Meadville Theological School, was declared a member of the Council.

The services in the church were of exceptional interest.

On September 26, 1883, Mr. Wilson married Janet M. Cook, of Southboro. In the Summer of 1885 he accepted a call to become the minister of the Hopedale Parish, in Hopedale, Massachusetts, where he remained for nearly twenty years. On account of impaired health he resigned his pas-

torate there in the autumn of 1904. After a partial release from ministerial duties he became for two years Billings Lecturer for the American Unitarian Association, visiting many of the churches in all parts of the country, and lecturing upon the character and history of Unitarianism. In September, 1907, Mr. Wilson was elected Secretary of the American Unitarian Association, succeeding the Rev. Mr. St. John.

RODNEY FULLER JOHONNOT,

was born at Newport, Maine, June 30, 1855; the son of a patriot. His father died in 1862, while serving in the Union Army during the Civil War.

Young Johonnot was graduated from Maine Central Institute in 1875, and entered Bates college the same year.

He worked his way through college; graduated in 1879; taught school and studied law for two years, and in 1881 entered the Law School of Boston University, and was graduated in 1882.

He was admitted to the Suffolk County Bar in 1883, and practiced law in Boston for two years.

Mr. Johonnot was reared a Methodist, and joined that Church while in College; but later changed his theological views, and under the influence of Dr. James Freeman Clarke studied for the Unitarian Ministry, 1885-6, at the Harvard Theological School, Cambridge.

He was called to the Unitarian Church in Leicester in September, 1886, and after two years of most acceptable service returned to Cambridge in 1888 for another year of study.

1889, Mr. Johonnot was called to the pastorate of the First Universalist Church of Lewiston, Maine, where he remained until 1892, when called to Unity Church, Oak Park, Illinois, a suburb of Chicago, where he still officiates.

The degree of Doctor of Divinity was conferred upon Rodney Fuller Johonnot by Lombard College in 1898, and that of Master of Arts in 1904 by his Alma Mater. He is a member of the Masonic Fraternity; and prominent in the Illinois Society of the Sons of the Revolution, of which he is the Historian. Mr. Johonnot married Miss Rose A. Abbott, of Rumford, Maine, Nov. 5, 1890.

In accepting the pastorate at Leicester, it was a plainly expressed condition that Mr. Johonnot should be allowed to resume his studies in Cambridge when he should see fit. The following entry occurs in the Minister's Book:

"On Sept. 12, 1886, a service of Ordination and installation was held. At the desire of both the Society and Mr. Johonnot, no Advisory Council was called; but an ordaining sermon was preached, and a charge given by the Rev. Calvin Stebbins, of the Church of the Unity, Worcester; and a Right hand of Fellowship extended by the Rev. Samuel Hamlet of Brookfield. It was the intention of the Society and Mr. Johonnot that this service should constitute a regular ordination."

(Signed) R. F. JOHONNOT.

Memoranda from Minister's Book, written by Mr. Johonnot.

"LEICESTER, MASS., Dec. 26, 1886.

"To-day—Sunday—being the Sunday nearest Christmas, an observance of the Lord's Supper was held in this Church,

being the first observance of this ordinance regularly held in the church for about twenty years.

“July 30, 1888. We have held a Communion Service three times each year, which has been attended by nearly every active member of the Society, on Christmas, Easter, and the last Sunday before the August vacation.”

In this connection a brief note by Rev. Samuel May, is found on page 85 of the Minister's Book.

* * * “The Communion Service, as from the first, was observed once in every two months. Deacon Dwight Bisco having Charge of the Communion plate as long as he lived, and exactly discharging his duty in connection with the rite,—as in all other things, it may be said.

“When the Rev. E. Finley was settled, he declined to administer the rite of the Lord's Supper, and it was suffered to lapse for the time, to the expressed regret of the members.

“Rev. D. H. Montgomery, who was pastor for eight years, objected to the use of the bread and wine, though glad to observe a special service of Commemoration of Jesus Christ. This he did, preparing a form of responsive service for the purpose, which was printed and used.

“Rev. Samuel B. Weston did not observe the rite. Rev. L. G. Wilson did not observe it, but was understood to have no personal objection to so doing.”

There is recorded also an informal observance of the Communion at the home of Mrs. Harriet Flint, oldest surviving church member, on July 25, 1886, the members of her own household, and several neighbors, making nine persons in all, participating. The Rev. Dr. J. F. Moors, of Greenfield, officiated.

RECORD OF MARRIAGES. MINISTER'S BOOK.

During pastorate of Rev. Rodney F. Johonnot.

1887. June 16. At Worcester.

Henry Bisco of Leicester and Moselle Ohnstead,
of Worcester.

1888. May 1. At Leicester.

Harry E. Sargent of Leicester and Annie L.
Trask, of Leicester.

GEORGE WRIGHT BUCKLEY,

was born May 26, 1850, at Battle Creek, Michigan. Upon his graduation from the public schools of that city, he entered the State University, where he studied for three years, and after an interval of some years spent in journalism, pursued his studies for a time at Harvard University.

For five years Mr. Buckley edited and published the *Battle Creek Tribune* as an independent newspaper, devoting much energy to the political and social status of the negroes at the South, and made in 1880 an extended trip through the Southern States, for the purpose of careful investigation and comprehensive study of their condition and prospects.

His first active work in the ministry was as pastor of the Universalist Church at Monroe, Michigan, which charge he resigned after two years' service.

Mr. Buckley writes:—"In the autumn of 1890 I accepted a call to the Second Congregational Church in Leicester, in the life of which the high-souled and generous-hearted Rev. Samuel May was at that time especially active. The very pleasant and harmonious relation of the minister and his

wife to a refined and sympathetic community was unexpectedly terminated within a year by an urgent call to my native town to take charge of my father's affairs during protracted illness."

Mr. Buckley subsequently organized, and for five years ministered to, a Unitarian Society at Sturgis, Michigan, when the death of his father, in 1895, recalled him to Battle Creek, where, aside from a sojourn in Europe, in 1899, he has continued to reside, dividing his time between business activities and literature, and occasionally preaching when a pulpit supply is needed.

Beside contributions to various magazines, Mr. Buckley is the author of a book entitled "The Wit and Wisdom of Jesus."

JAMES H. WEST,

was born in Melrose, Mass., January 13, 1856, third son of John and Elizabeth (Bainard) West. His parents came to America from Warwickshire in England on their wedding journey, and being greatly pleased with Boston they continued there, or in its immediate vicinity, for the remainder of their lives.

Mr. West writes with filial tenderness of his mother, who but recently passed away in her eighty-eighth year, a member of the Orthodox Congregational Church, yet deeply sympathetic in her son's wider horizon of belief and hope, and finding great enjoyment in the writings of Dr. James Freeman Clarke, John White Chadwick, Charles Gordon Ames, and other Unitarian authors.

Mr. West began to write for the press in boyhood and acquired a practical knowledge of the printer's art.

He entered the Divinity School of Tufts College in 1878, supplying various pulpits in Massachusetts towns while pursuing his studies, chiefly of Universalist Societies.

He was ordained in Illinois, in 1883, at the annual meeting of the Western Unitarian Conference, and was settled at Geneva, Ill., almost immediately after. In this year also occurred Mr. West's marriage to Miss Cora Jeannette Livermore, of Spencer, Massachusetts.

Mr. West preached in Geneva for four years, when called to Duluth, Iowa, where he remained for one year.

When invited to Leicester, in 1891, Mr. West was connected with publishing interests in Boston; and though he occupied most acceptably the pulpit of the Second Congregational Church in Leicester until 1893, continued to pursue his work in Boston meanwhile. A published memorial of his pastorate in Leicester, entitled *Sermon of Two Happy Years*, has a preface written by the Rev. Samuel May.

Mr. West is a member of the Tufts College Chapter of Phi Beta Kappa, and during Commencement week of 1906 delivered the annual poem before that fraternity.

For three elective periods of four years each he has been a director of the Free Religious Association of America.

His first published work was a volume of poems while still in college. This was followed by "*Uplifts in Heart and Will.*" In 1888 he issued at Duluth a volume of religious essays, "*The Complete Life,*" and in this year also appeared the first issues of his Free Religious Magazine, "*The New Ideal,*" which was afterward transferred to Boston. A volume of

sermons entitled "*In Love with Love*," appeared in 1894, and his latest work, a volume of poems, 1905, bears the title, "*The Ninth Paradise*."

Mr. West is still engaged—1908—in the publishing of unsectarian and untheological literature, many prominent Unitarian writers being therein represented,

REV. NATHANAEL SEAVER,

a native of Boston, whose family connection includes many well known Boston names, is descended from founders of Boston and Dorchester, upon the one side, and of Plymouth and Salem, upon the other.

He began the study of Theology at the Meadville Theological School, Pennsylvania, and subsequently entered the Divinity School, Cambridge, from which he was graduated in 1864, and was shortly after appointed hospital visitor on the United States Sanitary Commission, the Civil War being then in progress, and the all-absorbing interest. He proceeded to Winchester, Virginia, where he was temporarily superintendent of the work of the Commission in that locality, remaining for a time near Fisher's Hill and Cedar Creek; and incidentally enjoyed the inestimable privilege of saluting General Philip Sheridan, as he started on his famous ride.

Mr. Seaver was ordained in Walpole, N. H., in 1865.

In November, 1868, he founded the Unitarian Church in Davenport, Iowa, and remained there for five years, when he returned to Massachusetts; his pastorates to the year 1892, being successively at Dorchester, Melrose, Scituate and Templeton. For a time he had charge of the two parishes in Millbury and Leicester, assuming the pastorate of the Second

Congregational Church and Society in Leicester in 1894, where he remained for six years, beloved of all.

His latest settlement, at Pittsfield, was interrupted in 1904 by the death of a connection of his family, since which time he has resided in the cheerful home reserved for his declining years in Scituate, with his wife and daughter. The duration of Mr. Seaver's active and useful ministry was exactly forty years.

RECORD OF BAPTISMS. MINISTER'S BOOK.

During pastorate of Rev. Nathanael Seaver.

CHILDREN'S SUNDAY.

July, 1894.

Henry Ray,	}	Children of Henry L. and
Gertrude,		Gertrude Ray Watson.
Walton		Son of Frank and
		Minnie Walton Marsh.
James Philip		Son of J. Sidney and
		Kate Cowles Whittemore.

CHILDREN'S SUNDAY.

July, 1895.

Russell	Son of Dr. Frederic H. and
	Ida Whitford Gifford.

RECORD OF DEATHS. MINISTER'S BOOK.

During pastorate of Rev. Nathanael Seaver.

1895. June 13.

Mrs. Sarah Russell May, wife of Rev. Samuel May, died

at Scarboro, Maine, Prout's Neck, at the summer home of her daughter, Miss Elizabeth Goddard May.

Funeral service at the Church of the Disciples, in Boston, Rev. Charles G. Ames officiating, assisted by Rev. Christopher R. Eliot and Rev. Nathanael Seaver.

Cremation and interment at Forest Hills.

"She has come to her coronation," said Mr. Ames.

1898. —

Mrs. Lucy B. Sargent, Rupert, in Philadelphia, Pa.

Dec. 28. William Whittemore.

N. Seaver.

1897. April 2.

Mrs. M. E. Henshaw Edmunds.

Service at the church, April 5.

N. Seaver.

May 21. At Leicester Inn, Ernest Bernard Chenoweth, of Boston, Harvard '88, son of Col. Bernard Peel, and Caroline Van D. Chenoweth.

Service in the church, May 24, Bishop Alexander H. Vinton, officiating, assisted by Rev. Nathanael Seaver and Rev. F. H. Claren. The Rev. Samuel May was present.

Interment in Rural cemetery, Worcester.

1899. June 24.

Mary E. Joslyn, daughter of J. E. and Sarah A. Whittemore Joslyn.

Funeral service, June 26, at residence of her aunt, Mrs. Gilmore, conducted by Mr. Seaver, Mr. May making an address which was afterward printed and distributed among Miss Joslyn's friends.

Rev. Samuel May appeared in public upon but one other

occasion thereafter : —on Children's Sunday, July 30, when he spoke briefly.

November 24. Rev. Samuel May. Services at the house and church Nov. 26, Rev. Nathanael Seaver officiating, assisted by Rev. Austin S. Garver, and Rev. George Wm. Kent of Worcester.

On Nov. 27, service at the Church of the Disciples in Boston, Rev. Charles G. Ames officiating, assisted by Rev. Christopher R. Eliot, Rev. Nathanael Seaver and Mr. William Lloyd Garrison.

Cremation and interment at Forest Hills.

ARTEMAS LAWRENCE DAY.

At a meeting of the Second Congregational Society, duly called by warrant on November 18, 1901, to confer and take action on the ordination of Mr. Artemas Lawrence Day, the Prudential Committee, viz. ; Mr. William F. Whittemore, Mr. Arthur F. Estabrook, Mrs. J. Sydney Whittemore, Mr. Upham, Mr. Henry Bisco, Mrs. H. E. Sargent, Miss May, were appointed in due form, a committee to meet Mr. Day and confer with him in the matter.

The Rev. Artemas Lawrence Day was graduated from Meadville Divinity School in 1901, and at the time of his call to Leicester was taking a post-graduate course at Harvard Divinity School, Cambridge, his time devoted to Leicester having been from Friday through Sunday of each week, since the preceding October.

Friday evening, January 24, was appointed for the Ordination Service.

The Council was held in the Parish House at 7.25 o'clock.

Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association, elected moderator. Rev. William L. Walsh, of Brookfield, clerk. Prayer was offered by Dr. Eliot.

There were present, beside Mr. Day and Mr. William F. Whittemore representing the parish, Rev. Samuel A. Eliot, D. D., Pres. A. U. Association; Rev. Louis G. Wilson, of Hopedale, with delegates; Rev. F. L. Phalen, Church of the Unity, Worcester, with delegates; Rev. Arthur L. Weatherly, South Unitarian Church, Worcester, with delegates; Rev. William L. Walsh, of Brookfield, with delegates; Mr. Clark and Mr. Birks, classmates of Mr. Day in the Harvard Divinity School, and visitors from this parish.

Council adjourned at 7.40 P. M., after which the programme of Ordination Services was carried out as arranged.

Voluntary,

Invocation,

Rev. Arthur L. Weatherly.

Anthem,

"How Beautiful upon the Mountains."

Scripture,

Rev. Arthur L. Weatherly.

Hymn,

"O God, Thy Children Gathered Here."

Ordaining Prayer,

Rev. F. L. Phalen.

Response. Trio, Mr. J. Sidney Whittemore, Miss Susan E.

Knight, Mrs. Oliver M. Nash.

Sermon,

Rev. Samuel A. Eliot, D. D.

Duet,

"Peace to this Dwelling."

Charge to the People,

Rev. William L. Walsh.

Anthem,

"O Light, whose Beams Illumine All."

Charge to the Minister,

Rev. Louis G. Wilson.

Right Hand of Fellowship,

Rev. Samuel A. Eliot, D. D.

Hymn,

"How Beautiful, said He, of Old."

Benediction,

Rev. Artemas Lawrence Day.

When Mr. Day was called elsewhere and closed his brief pastorate in Leicester, the thanks of the Society for his unselfish and devoted service to its interests were voted, and duly extended.

Mr. Day possessed in an unusual degree the happy gift of winning and holding the love and confidence of children ; a gift of incalculable value to a man who would devote himself to the ministry.

GEORGE EDGAR HATHAWAY,

was born in Providence, R. I., in 1871. When he was ten years of age his parents removed to New Bedford, Mass., where he received his earlier education.

His preparation for college was had at East Greenwich, R. I. Mr. Hathaway was graduated in due course from Brown University, and from the Harvard Divinity School in June, 1904.

He immediately followed Mr. Day, and for fifteen months, while still a student at the Divinity School, preached most acceptably from the Unitarian pulpit in Leicester.

The Rev. George Edgar Hathaway was ordained to the ministry and installed as pastor of the Second Congregational Church and Society in Leicester, Massachusetts, July 21, 1904.

Mr. Hathaway resigned his pastorate November 12, 1905, in order to assume elsewhere duties which seemed to him more urgent, and straightway took his leave, to the sincere regret of an admiring and already attached congregation. Not the least among Mr. Hathaway's admirable qualities is his fervent patriotism.

CHAPTER VII.

THIRTY-SEVENTH ANNIVERSARY. DEDICATION OF THE PARISH HOUSE. ADDRESSES BY REV. SAMUEL MAY.

Treasured among the historical data appertaining to this parish, are the notes of an address delivered by the Rev. Samuel May on July 9, 1871, at the celebration of the Thirty-Seventh Anniversary of the gathering of the Church.

After reading the covenant and the ten names of those who signed it, which appear in Chapter V, Mr. May said in part:

“We had framed this Covenant on that adopted by the Second Church in Worcester, of which the Rev. Dr. Aaron Bancroft was then senior pastor; one clause in it being added by me.

“And Dr. Bancroft himself was present with us that day, presided at our meeting, and gave us the pledge of the Fellowship of the Churches.

“His venerable figure, serene face, slightly tremulous voice, and silvery flowing hair come vividly before me now, as they will before others here, then present.

“It was always a most welcome circumstance when from time to time he could visit our little congregation, and give us his sage and sound instruction, and his living presence; which was itself a benediction.

“He lived five years after we became a Church.

“You will observe that the Covenant imposed no Creed; at least we intended it should not, and supposed it did not.

“But I am aware that even its broad and comprehensive acknowledgment of the relation borne by the Founder of Christianity, by Jesus of Nazareth, to the Infinite God on the one hand, to mankind on the other, would to some seem, at this day, a stringent and oppressive creed; and a fetter upon the freedom of thought and of faith; and that the recognition of the Scriptures would, to such, seem as narrowing, and limiting the field from which Eternal Truth is to be drawn.

“I will not say there is no ground for such a criticism; but I do say no such restriction was intended by us in the adoption of that Covenant.

At that day there was not the faintest ripple of modern Radicalism in the religious thought, and speech, of the Unitarian, or Liberal Christian, body.

“We were striving, earnestly and diligently striving, I assure you, my younger brothers and sisters, for a right to stand on Christian ground, and speak our deep convictions of those great Truths of Nature and Revelation concerning God, and Man; concerning Life, Death, and the Spiritual world, which had come to bless us.

“We held them as our dear right, as a most precious possession, as taking away the darkness and the veil from the character of God and from the Future Destiny of Man; and we meant to plant ourselves on a broad basis of Faith in all truth, and of good will and mutual helpfulness to all men; where all might come and breathe the free air of Christian liberty, and of the soul's progressive life.

“Our frequent word was that sublime saying of the Pastor John Robinson, at Leyden, Holland, where he was giving

his farewell charge and blessing to the Pilgrim Band then embarking for this distant and unknown land:

“ ‘I believe there is *more light* yet to break forth from the Word of God. So I charge you to follow me no further than you have seen me follow Christ. Some men,’ he added, ‘stop with Luther, and some with Calvin, as if these had reached the very goal of all possible attainment; but even they saw not all things.’

“ That was the attitude we held, the spirit we endeavored to inculcate and to cherish.

“ With such exceptions and such failures as are inseparable from human weakness, I can say with truth, I think, that the Church and Society here have been reasonably, and for the most part, true to this great principle of freedom, a principle which we, thirty-seven years ago, recognized explicitly in one article of the Covenant.

“ Our Covenant, then, was not a Creed, but Articles of Fellowship agreed upon for mutual help and support, wherein we meant to (1) indicate the great foundation principles upon which we established ourselves, and by which we hoped to act; and (2) to recognize the individual rights in religious inquiry, and utterance, of each one of our number.

“ During the whole time of my ministry, which continued twelve years, the Church constantly and regularly held once in two months their Communion season; having the table here before me spread with a pure white cloth, and a few plain but handsome silver cups and plates set upon it, containing the bread and the wine which became to us the visible symbols,—not of any mysterious flesh and blood change wrought in Jesus the Saviour, or in us, or in any one,—but

simply of the Last Supper which Jesus ate with his disciples before he suffered death.

“Our service was always one of remembrance of Christ. We took his own words, ‘Do this in remembrance of me,’ and we sought to be wholly and implicitly guided by them; for in all our range of reading and hearing, in all our knowledge of history, and in all the deepest experiences and thoughts of our souls, we could find no human being, no teacher, no friend of our souls, so well worthy to be remembered, and kept in the freshest and greenest memory, as Jesus, who had won for himself the name of God’s best beloved Son, and whose whole life was so grandly and nobly and beautifully given, to the end that *all men* might be brought into the same relation, of Sons of God.

“These Communion seasons were always welcome; highly prized by our members *generally*.

“I do not know why I should not say *universally*. They were good and refreshing seasons, and some of our members have been deeply pained to have them discontinued.

“You may ask, ‘Why have they been discontinued? Surely there must have been a reason, or reasons, for it. What are they?’

“To which inquiry, I must say, that whatever the reasons are, I do not know them. I will frankly say to you all, that for one, I regret their discontinuance.

“It is not so much the spreading of the table with the bread and the wine that I desire. Indeed, I should prefer, for myself, to dispense with the actual preparation of those emblems. I do not deem them indispensable, the wine usually offered was, in my opinion, a very objectionable article, and

totally unlike that which Jesus had used; but, what is of more consequence, I do not think that the use of these visible emblems is in the least necessary, and I know—if I can know anything—that the heart of Jesus would say, ‘Use them, or use them not, as your own love to me, to my brethren and to my Father may direct you. If they are any help to you, use them; if not, omit them. Only hold fast to that inward appreciation of the Truth and Love of God which the service aims to promote, and promote its growth by all means in your power. The *end* is vital and indispensable, the *means* are wholly with you.’

“So, friends, I would have due and somewhat regular seasons observed of the Communion Service. Leaving the special method to be determined from time to time.

I would recommend that we all, coming together with hearts of love to God and to one another, to the dear Jesus, ‘lover of our souls,’ and to all other great and faithful friends and teachers of our race, should renew and hold, from time to time, our *Communion of Remembrance*.

“While I was the minister of this Church and Society, it was always an object near to my heart to have all the Society become also of the Church, and unite with us in the Communion Service, for I felt it was very good, helpful, and pleasant so to do.

“I was not as successful in doing this as I had hoped to be. Difficulties presented themselves. There was a prevalent misunderstanding concerning the service, to which I must admit that certain words of the Apostle Paul in their literal interpretation, and most obvious meaning, did certainly lend some support. This was one hindrance; but I

never could find one word of His, who had said, 'Do this in remembrance of me,' which would give any support to those ideas of the observance.

"And Saint Paul's words are susceptible of—require indeed—a very different, and a very sensible construction. *Saint* Paul, we may well call him, without any superstition; for so large and generous a soul as his never conceived of laying a snare for the souls of those, for whose full and perfect union with Jesus the Anointed Son and His divine Father, he devoted a life of such generous toil and prayer, and faith, as the world has never since seen equalled. * * *

"Still, though no crowds joined us, we did have a steadily growing number of excellent men and women, old, middle-aged, and young, join us.

"But I must speak here of one who, although not a member of this Church by any formal act of union with us, was to all intents and purposes a fellow-member; one of the most devout, exemplary and active, one of the most loved and honored of our number, Miss Laura Flint.

"She had joined the Episcopal Church at Clappville, several years previous, her desire to make a profession of her Christian faith finding no welcome, or opportunity of being gratified, in the Church here in which she had been born and reared.

"At that time the Church in Clappville gave her hospitable admission, without demanding from her any subscription to theological doctrines which her whole nature rejected. Her grateful feeling to the Episcopal Church prevented her from ever dissolving the connection she had been allowed to form there. But in all spiritual things she was wholly with us,

in the new Church we had formed, and so continued, an active and true participant, as long as she lived." * * *

Mr. May here mentioned names of members, living and dead, which arose to memory, beginning with Mr. Joshua Clapp, and ending with Julia M. Clapp, wife of Dr. Joseph Pynchon, of Springfield, which are here omitted, since they again appear in a later address by Mr. May.

"A large number of these are gathered to their fathers." No! "Live at God's right hand," and "in solemn troops and sweet societies," hold such communion in those heavenly homes as we but poorly conceive; but to which amidst all life's scenes of enjoyment, trial or usefulness,

"Our longing souls may still aspire,
With ardent hope and strong desire."

They still commune with us, I would fain believe, and still influence by their gentle but powerful drawing, to clothe ourselves in the pure white vesture of truth, and peace, and perpetual good will.

I close here these imperfect recollections of this Church of Christ and of its members. * * I am but just returned from the new-made grave of the Rev. Samuel Joseph May, and I speak to you now with the multitude of loving testimonies to his character still ringing in my ears. I rejoice to say he was a friend of this Church and Society; — one of its first friends.

He bore a part in my ordination, and has frequently spoken from this pulpit his loving words for God and righteousness and human happiness. He was a shining light in our Israel,

and, by universal consent of those who knew him, an honor to the name of Man and Christian.

Said one of him, "He never needed a change of heart; he was born into the Kingdom of Heaven, and never left it." His life and work are a priceless legacy to all lovers of God and man.

Of even deeper and more enduring interest is that familiar talk by Mr. May twenty-five years later, at the dedication of the Parish House, April 23, 1896, when the church was filled with townspeople, who loved, revered and honored him, gathered to rejoice over the completion of the needed vestry.

Mr. May, now eighty-six years of age, exemplified, as is rarely witnessed, the vigor, graciousness and beauty which are possible to this venerable period.

In opening the meeting, he offered the following resolution. Resolved: That the Unitarian Society desires to recognize its obligation to the Ladies' Society for their courage in undertaking, and their perseverance in carrying forward, the erection of the Vestry building, now happily completed and connected with the church; and to put on record its approbation of the work done, and its thanks to all who have so generously worked together, both for the building itself and in furnishing it for its appropriate uses.

Being unanimously voted, Mr. May continued:—

"I often think of that congregation on which for twelve years I was wont to look from the pulpit. Young enough (twenty-four years of age) and inexperienced I was at first, and often wondered what I could say to help those men and women; many of them educated and highly intelligent; for Leicester had a high reputation in that respect. The

Academy, bringing teachers and scholars here, exerted a strong and steady influence. It was a subject of common remark that no where was there a society of women of higher literary taste, of more cultivated thought, than here. The Friends' Society of the town contributed largely to this circle of refined and high-minded women, who had a kind of literary association of their own. Out of that company, there came to help from the Unitarian Society such noble women as Laura Flint, Elizabeth Jackson, Mindwell (Jones) Sargent, Maria Southgate, Laura Webb, Philena Upham, and others.

"But I was taking a brief pulpit glance at my congregation. On my immediate right, sat Captain Silas Gleason, daughter and son; Thaddeus Robinson and wife, and three brothers Marsh, Welcome, Douglas, and Melatiah, sons of Joel Marsh of the Friends' Society. In the first pew on the west wall was Miss Jackson and her niece, Miss Pickford; and then one after another, Colonel Joseph D. Sargent (for a short time only) and wife; John Whittemore and family; John A. Smith and family; Henry E. Warren, mother and sister, and later, the young wife Mary Whittemore; then Browns and the families of Bradford, David, Corey, and William McFarland; Bonds, and so forth.

"Directly before me was the worthy old hatter, Thomas Green (hard of hearing and occupying the open bench). In the front pew were the Dwight Bisco family, Emily, and so forth, not Mr. Bisco himself at first, because he was up in the high gallery with the Choir, until his hearing became so impaired that he could not continue with them. Then came Daniel Upham, wife, daughter and son; then Capt. Isaac

Southgate, wife and sister; then Capt. Hiram Knight, wife and children; then George Upham, Joseph B.'s older brother with William Hatch, whose wife was a granddaughter of Rev. Benjamin Conklin.

“In front on the East side was the minister's pew; and there for many years, sat my dear wife, with the little ones, as they came along (whose various restlessness and performances in that pew were occasionally the subjects of her caustic commentary). Then came Waldo Flint, whose wife Catherine (Dean) Flint, was our faithful organist and in the gallery, but Mr. Flint was rarely without company in his pew. Then Joshua Clapp, our wealthiest member, who married a beautiful daughter of Leicester, Lucy Denny (daughter of Nathaniel Paine Denny, Esquire), with two or three children, scarce old enough for church. Mr. Clapp had bought the woolen mills in what is now Rochdale, built the house now owed by Mr. Samuel E. Winslow, and then the wonder of the county. Mrs. Clapp's home had been on Mt. Pleasant, in the house now occupied by our fellow-members, Horace and Warren Smith. Their father, Oliver Smith, did not come to Leicester until a few years after I was settled here, but became a strong friend and member of the Society.

“To complete my survey of the original audience, I turn to my extreme left hand, where were the pews of Miss Anna Henshaw, Honorable David Henshaw and nieces; Doctor Edward Flint, wife, daughters, and son; John Sargent and wife; then on the East wall were Abraham Firth and wife Louisa Maria Russell-Firth; Lyman Waite; John Holland and family; Ira Earle and Mrs. Iris Earle; Laura Flint and

later Mr. and Mrs. John Clapp; Mrs. Billings Swan and children. (And this is not a complete list.)

“Among the original office-bearers of the church and society, I wish to speak particularly of two, the first of whom continued a resident here less than two years after the meeting-house was built; the other filled up the full measure of his days with us. Both of them honored their positions and themselves and us, ‘by lives and conversation becoming the Gospel,’ as the Apostle expresses it. The first I mention was George Whiting, first deacon of our church, a modest man, full of goodwill to all, and a very staunch Unitarian. He had recently come here from Uxbridge, and was by trade a harness-maker; diligent and faithful in all he did. If I tell you that the work of upholstering the little church was done by him, some of you, whose bones have ached upon our thin pew-cushions, may be disposed to put in a caveat to what I say of his good work; but let me add, Mr. Whiting did the best he could with the material allowed him. The resources of the little church were not unlimited, and I well remember his joke over the filling of said cushions, partly ‘hair,’ and another part, as he drawled it out, ‘hay-er.’ There was a fragrance of a mowing field about them at first, we may confess. He was, I said, our first deacon, and great was the sorrow felt by us all when the necessities of his growing family constrained his removal to Buffalo, where he joined the Unitarian Society. I think of him, to this day, with a true affection. He talked with me about my sermons, and made helpful suggestions for my work here. Mr. William Whittemore will remember him,—possibly Mr. Joseph

Upham may. (Joseph Upham spoke, and said he remembered Mr. Whiting and his harness-shop perfectly.)

“The other officer whom I name became Mr. Whiting’s successor as the deacon of the church—and he remained in the office with us to the end of his life, a period of upwards of forty years. While I write his name, unbidden tears fill my eyes: when I speak the honored name of Dwight Bisco, a flood of happy, respecting, and admiring recollections come over me. ‘Admiring,’ I say—yes, whom could I more justly admire than one, who under severe losses, was never, to my knowledge, even ruffled, never tempted to complain of providence, or speak harshly of his fellow men; who, when past the usual period of the most active life, seeing the earnings and savings of his life largely swept away (in an enterprise which he undertook more to sustain the business credit of the town, than in expectation of personal gain), quietly, and with no fuss whatever, put on his working apron, and went back to the factory bench, and toiled diligently for many years, to replace what he had lost;—years which he had thought to take more leisurely, and spend in home and family occupations. He was a reader, and the literature of the Unitarian church was his choice. He, early in life, began to take and to read the ‘Christian Register,’ and I have heard him say that his aim was to read every word of it, from beginning to end, and that he often did so. For my whole ministerial life here of twelve years he sat by my side at the communion table,—excepting the brief early time of Mr. Whiting,—and together we administered the simple rite of the Lord’s Supper as well as we knew how, and we often experienced the truth of the Great Teacher’s words, that ‘where

two or three are gathered together in His name,' He would be in the midst of them.

Mr. Bisco held also the office of the Society's Treasurer, from the very first, and for forty successive years. A great service it was which he thus rendered in every sense a labor of love. The most of you remember well his later years; but only a few of us the earlier ones, when constant and assiduous, early and late attention to business left him no real leisure, and but little time for a treasurer's duties. Still, in both early and later years, the duty was done with an exactness and fidelity which left nothing to be desired,—and nothing to be regretted, except that we had not more such men as he. He honored his church and the Unitarian name, and all men who knew him would say of him, as one did, who in business relations had summered and wintered him for many years—'No man in Leicester has a better record than Dwight Bisco.' I hope it is not a too personal remark, if I say just here, that we are to be congratulated in having the treasurer's office continue in his family, and held by one of his name, and if I add the wish that the son may live in confirmed health, and a fair prosperity, to hold the office as long as the father did;—and find the labors made lighter by the habitual punctuality of all on the subscription papers. It seems to me, that if we of this religious household rightly value our church, our Faith, our principles, there would be no other payment of money so much enjoyed, so wholly satisfactory, and so gladly offered, as the payment for their maintenance and spread.

"I love to think of that early company of church members, which, by the favor of God, I collected here in 1834,

It was composed at first of but twelve members, but others came soon, and with a healthy growth. There was no claim of superior excellence on their part, and no thought of separation in any way from the rest of the society. Each, in his or her own way, had felt the satisfaction and joy of the larger, freer, happier religion which the Unitarian conception of the Bible and of life had brought them, each had desired to recognize the goodness of God to them, 'the God and Father of their Lord Jesus Christ,' and they were 'perfectly joined in one mind,' and in one spirit. The oldest member of the twelve was Mr. John Whittemore, grandfather of several of our present company; and the youngest Henry E. Warren; then there were Messrs. Waldo Flint, Dwight Bisco, and Lyman Waite; and of 'honorable women,' Mrs. Olive Knight, Mrs. Harriet Flint, Miss Elizabeth Jackson, Mrs. Maria Southgate, Miss Laura Webb—five men and five women. (Laura Flint was not an actual member, but thoroughly so in spirit.) Immediately were added Mr. Whiting and his wife, and a little later Mr. Joshua Clapp, Mrs. Lucia Denny Clapp, Mrs. Susan Green, and ¹Miss Mary Ann Emerson, the last being the youngest sister of Mrs. Harriet Flint, and who came to us from the First Church—came, too, through much tribulation, on which it would not be profitable now to enlarge—is it not all written in the chronicles of the Church?—and through which she bore herself with a modest firmness and self-possession, which perfectly triumphed over every obstacle. Her life was beautiful here and loving, her death was like it.

¹Appendix.

“The next four members were Mrs. Mary E. Warren (mother of Henry E. Warren), her step-daughter, Miss Lydia Warren, Mrs. Sarah Russell May, and Mrs. Mindwell Sargent. I have often said, and I fully believe, that Mrs. Warren, in spirit, life, and character was as perfect a woman as I ever knew.

“Of Mrs. Mindwell Sargent I would gladly speak at length did the time allow. We had no more wise and intelligent member; quick of understanding, clear and accurate in judgment, true to her convictions and well able to defend them. Her children and grandchildren, wherever scattered, have remained loyal to Leicester and to her principles and faith. Only one of her adult descendants is now a resident of Leicester, and he has been for years, and still is, as you know, one of the Society's Standing Committee.

“It would be taking an undue proportion of the time for me to go on with this list, which would be enriched by the names of Firth—at least four of the name—of Upham, Smith (first wife of Oliver Smith), Ira and Iris Earle, McFarland, Waite, Flint, Clapp, Trumbull, Spear, Scott, Fuller, Woodward, Pike, and others.

“To speak of the Sunday School as I would like would take all the time I should have the right to use, and I forbear, only saying that Dwight Bisco was its Librarian, from its first I believe.

“There were some eight classes: Abraham Firth, later, its Superintendent. The children sang prettily, as we thought, and I used to instruct and drill them Saturday afternoons.

“Teachers' meetings were faithfully kept up and attended.

“In speaking of the Choir, I must go back to those earlier days,—before the meeting house was, when we met in the little old Town Hall, where I preached for six weeks in the autumn of 1833, and for some four months in the spring and summer of 1834. I cannot recall that there was any other instrument ever used by the choir, there, than a pitch pipe.

“Billings Swan, Chorister, Bradford, David and Warren McFarland, Dwight Bisco. Angeline Draper and Jerusha White were our principal female singers.

“When the church was dedicated, August 12, 1834, a small organ was placed in the gallery; Mrs. Waldo Flint became organist; and the choir as already named came there. After some years, Mr. Swan left us; and Warren McFarland took his place very effectively.

“I believe that Miss Draper continued of the choir during the whole twelve years of my ministry. She was a beautiful and refined lady, the daughter of David Draper. She became the wife of Sidney Downes.

“Miss Jerusha White was soon married to Warren McFarland, and continued in the choir a while. (Their removal to Worcester was much later.)

“The Sunday of sixty years ago was a very different one from the Sunday of to-day—in Leicester, as elsewhere. I shall not discuss the question of better or worse, more than to say that, if the old Sunday was better in some respects, it was not nearly so good in others. I hope and I think, that we are still on the road of improvement, and shall yet have a Sunday wherein both God and man may take ‘delight,’ and ‘call it honorable.’ The value of the Sunday of sixty years ago was both positive and negative; there was an ab-

sence of much—perhaps most—of the really evil and criminal indulgence which largely obtains to-day; and certainly the mere absence of that evil now would be a great gain. But, on the other hand, there is a positiveness now, a willing and a glad devotedness to objects and ends of real utility, benefit, and moral and spiritual upbuilding which then were not. The Church attendance then was from custom, authority or fear on the part of the most. They came to the meeting house and sat a prescribed time—very critical if the time was unduly prolonged—and then, like 'Tennyson's farmers, having sat quietly while the preacher 'said what he ought to have said, they coom'd away.'

“ ‘Stand fast in the liberty wherewith Christ has made you free ’—was one of the new topics of the new, that is the Unitarian Church,—and it was strongly insisted upon. That some have taken an unfair advantage of it,—and to their own hurt, often,—is not to be doubted.

“ This community was eminently a meeting-going one sixty to forty years ago. The number of chaises, wagons, carryalls, which every Sunday then collected on Leicester Hill from the four points of the compass, remaining for about four hours—and then departing—was, to say the least, a curious sight. It was with this Church as with the rest—two services—two gatherings—dismissed at twelve, and coming back soon after one; this was the regular and fixed fact, which no one thought of questioning and to which all conformed, unless the case were such as made attendance about impossible. Of course two sermons had to be made ready—and all else duplicated.

“ This Church differed from the others about it—in ob-

jecting to a third service, holding such only rarely, and for special reasons. The Unitarian Churches generally asserted and maintained the independence of the prescribed custom in that respect, and the Sunday evening was claimed as a time of quiet neighborly intercourse and personal rest.

At our meetings then the attendance would average the year round fully a hundred; it was considered in good weather that one hundred and twenty-five was a fair congregation. The parents came, father and mother, and all the children from seven or eight years upwards. Every pew had its occupants—and sometimes no room for more.

“You will hardly be able to conceive of Leicester with no Roman Catholics in it; but such was very nearly the case when I came here sixty-two years ago—(at least so far as the centre is concerned).

“I have not undertaken or expected to surprise any of you this evening. But perhaps I shall give you all a mild surprise when I say that this room is not the first ‘vestry’ which we have had. On the church records, page thirty-eight, stands this entry—‘January 3, 1845. At a meeting of the church, held at the room temporarily used as a vestry, it was voted unanimously, that, of the funds in the hands of Deacon Bisco, twelve dollars be paid to Mrs. Susan Green, a member of this church.’

“For a series of years, the room in question, which was the front room, second story in the brick building next east of the hotel, at one time occupied by the bank, had been rented as a place for church meetings, and for regular meetings (I think every week), for the purpose of religious conversation and improvement, and brief social intercourse. It was also

used, if I rightly remember, by the Sunday School teachers for their weekly meetings. The special meetings for religious improvement, were well attended, and regarded as very helpful and interesting. I particularly associate with those meetings Mr. Ira Earle and Mrs. Iris Earle, whose loyalty to this church, fine spirit and excellent character, we can never forget. They with their two daughters and one son were most constant and true.

“For my own part, I did not, while the minister of this Society, adopt,—nor have I ever regretted that the Society did not adopt—the aggressive (pushing and crowding) ways which some religious persons and bodies deem it right and necessary to pursue. It has seemed to me not consistent with the self-respect, or the proper dignity which every religious society owes to itself, and should claim. Eagerness to secure a new member easily becomes a scramble; and competition leads to rivalry and that to jealousies and envyings. Personal courtesy is the duty of all to all, and in that I hope we have never, any of us, been lacking;—never intentionally so, I am sure. I think it may be true that, in our fear to go too far in offering church hospitality, we may have neglected a proper manifestation of it, in some cases, and so have not done our whole duty. Now that we have these commodious and attractive rooms we may feel that we have a Society House, a Church Home, to which we can all ask our neighbors and friends to come;—and that without trenching upon their just liberty, or in any way compromising our own self-respect.

“Another and principal good result of building and furnishing this Vestry will be, I hope, a stronger and deeper con-

viction, on our own part, in our own hearts and consciences, of the positive value of the Unitarian faith; and the Unitarian Church position,—I am sure there is need of this,—not in Leicester alone, but everywhere. Nor is this need peculiar to Unitarians. There is, everywhere, more or less of church-joining and church-going, because it is popular, because personal interest and profit are connected with it. This is detrimental to genuine faith, and not less to high personal character, and the church which does not cultivate and strengthen these, is doing nothing of lasting worth in any community. The Unitarian position, in casting off all human authority, all ecclesiastical dictation,—in planting itself upon the great foundation of Love to God, and Love of our Neighbor; that is, our fellowmen everywhere, takes the strongest, the highest ground possible. None can controvert it. It is the very foundation and essence of Christianity; it is the mind of Jesus himself. It is, as Theodore Parker declared, “Absolute religion”—the religion which includes and fits mankind everywhere—never to be exceeded, never superseded, never outgrown,—ever more lovely and venerable to the end.

“And there is nothing negative about it, and never was; unless Jesus and Paul and the great benefactors of mankind, the great Reformers of Wrong, have been negative. It is a very positive faith; perfectly intelligible; and a basis upon which all life, all knowledge, all progress, may be built up. Nothing narrow or commonplace about it. It is broad as humanity, and fresh as every new day is, and the new life which comes with the day. It furnishes the implements and tools of our daily work, the humblest or the highest,—and the inspiration to use them. Let us but open our hearts wide

to its light and its warmth, and our pathway shall glow with its radiance and cheer.

“In a recent sermon to us, Rev. Mr. Seaver spoke of the unusual number of Unitarian men (he might have included women) in public or prominent life, in proportion to their whole number. Recent governors—Ames, Robinson, Greenhalge, Wolcott. He might have gone back a little further and found Governor John A. Andrew, ‘the great War Governor.’ A little further back and found Governors Levi Lincoln and John Davis and Edward Everett. Two United States Presidents, John Adams and John Quincy Adams, both Unitarians; and Abraham Lincoln, a student and learner of Theodore Parker.

“To my mind, the fact that the Unitarian body gave to the Anti-Slavery Movement far more distinguished leaders (in proportion) than any other denomination is one of the brightest of its jewels—Channings, Follen, Ware, Pierpont, Clarke, Furness, Stetson, Theodore Parker, Ames, Hall, Frothinghams.

“I have wholly avoided speaking this evening of my own ministry—its aims, objects, motives, efforts, and of my work as a preacher and pastor here.—I might properly enough have done so, I suppose, under the subject assigned; but it did not seem to me the proper occasion, and it would have called for such an addition to my time, as you could surely not have excused. At the end of eleven years I resigned my ministry, because a leading member of the society was strongly, yea violently, opposed to my saying aught about the abomination of American slavery. The society asked me to recall my resignation, even the gentleman in question joining in the

request, but the opposition on his part continuing, and causing a disturbed feeling, at the end of the twelfth year I renewed the resignation.

“And now let me offer to you all, my friends, who have shown me so many proofs of your favor, friendship, and kindness, in these my years of old age, my hearty congratulations on entering this pleasant vestry and church home. Are we not here to congratulate one another: and, standing here, as with one heart and one mind, to resolve to use it, for high, good, and honorable purposes. Let the liberty we justly claim, ever go hand in hand with a dignity and self-respect, worthy of the high truths and aims which we hold and strive for. I beg you never to let its use degenerate into aught that is unworthy of our church aims, enfeebling to ourselves; weakening our own standard of excellence, or of doubtful example to the children, the ‘little ones’ committed to our care and trust.

“One of the wisest and most devoted of our Unitarian women has said, in regard to this very subject of the increased facilities for social gathering in connection with our churches, that ‘the social element is a great ally and support to religion when it is not made a substitute for it.’

“This is certainly an error to be avoided, being obviously one of the dangers of the situation. I trust and pray that it may be successfully avoided here. I would hope that some common entertainments and sports, for which, hitherto, our homes and houses have been sufficient, and where they are altogether appropriate may not be introduced here. Let us wisely draw the line at the uses for which a church building may, with the general assent, and with the approval of our deepest convictions, be devoted.”

APPENDIX.

Leicester Public Library. Mr. May was the chairman of the Leicester Public Library, from its foundation, in 1861, to 1895, when the present Public Library building was erected. During this period of thirty-four years he was ever active in advancing its interests as an educational force in the town.

With a small annual appropriation of from one hundred to three hundred dollars, it grew from 1,200 volumes, in 1861, to about 8,000 in 1895.

He did much of the work of a librarian in planning and preparing the catalogues without expense to the town, and by securing donations of desirable books, including the government publications from Washington.

His service was of a character so varied, valuable, and self-sacrificing that he may be justly said to be the father of the Leicester Public Library.

Miss Mary A. Emerson. The young lady to whom this tender reference is made by Mr. May was sister-in-law of Dr. Edward Flint. The considerable space occupied in the Records by the details of this occurrence, in 1835, and alluded to in a reminiscent address upwards of sixty years after, clothe it with a vivid, and pathetic, interest, emphasizing in a remarkable way, not only the delicacy, patience, dignity, and unswerving resoluteness of Miss Emerson, who died in her lovely young womanhood, three years later, at the age of twenty-six years; but the friendly and Christian attitude

which the First and Second Congregational Churches have long sustained toward one another as well; worshipping hospitably under the same roof, not only under dire stress of circumstances, but as matter of personal choice and pleasure; the First Church cordially welcoming to her services all members of God's Church upon the earth, by whatsoever name they may be designated. The case to which Mr. May alludes, covers fifteen pages of the Minister's Book, embodying Miss Emerson's letter to the Rev. Samuel May in which she requests to be made a member of his congregation; the voluminous correspondence between the Rev. Mr. Nelson and Miss Emerson, relative to her dismissal; the resolutions passed by the First Church to the effect that to dismiss Miss Emerson to the Second Church would imply an act of fellowship with this Church, which had withdrawn from the First Church and its place of worship, because of a different faith, a fellowship to which the latter could not consent; and the report of the committee consisting of Messrs. Waldo Flint, Deacon Dwight Bisco and George Whiting, to whom the case was referred by the Second Church and Society, who candidly expressed their complete sanction of Miss Emerson's application for membership and fellowship with them, and their heartfelt welcome in behalf of all the members of the Second Congregational Church and Society.

Certain Furnishings. In common with every church which endears its people by community of interest, the little stories which attach to various belongings of this Church are replete with personal enthusiasm. The beautiful Chippendale chairs were the gift of Mr. Joshua Clapp. The central chandelier attests to the earnest efforts of Mrs. Henry Bisco.

The completion of the parish house demanded fresh energy upon the part of the ladies to provide its furniture.

A kitchen range and boiler were presented by Mr. and Mrs. Dexter Knight, while Mrs. Henry L. Watson, Mrs. F. E. Trask and Mrs. William F. Whittemore contributed freely to the various needs pertaining to this important realm of industry.

Four dozen each of plates, cups, saucers, and teaspoons were purchased with the proceeds of a barn dance given by the Misses Hatch, and presented to the Ladies' Society; this Society, in turn, contributing as many more similar pieces of table ware with the addition of knives, forks, platters, and a variety of articles akin.

A piano was installed by Mrs. Eliza Whittemore Smith, a clock donated by the Misses Hatch, a mahogany table and mirror by Miss N. Olive Knight, and certain chairs by Mrs. G. D. Hatch.

Among those who contributed freely to provide the manifold necessities called forth by the new house, were Miss Adeline May, Miss Elizabeth Goddard May, Mrs. Warren Smith, Mrs. Harry E. Sargent, Mrs. Daniel Kent, Miss Mary E. Joslyn and Mrs. Mary B. Marchant, with others certainly whose names do not now appear.

In a work on local history, intimate and personal as local history is wont to be, it is highly desirable that additional details of personal recollection be interleaved in their books by the owners.

Dr. Edward Flint, a picture of whom appears in the body of this book, died at his residence, in Leicester, Mass., on May 30, 1880, at the ripe age of ninety and one-half years.

For more than half a century he was in constant practice of his profession, in Leicester and neighboring towns, and held in an eminent degree the respect and confidence of his medical brethren in Worcester County.

He belonged to a prominent family of physicians. His grandfather was Dr. Edward Flint, of Shrewsbury, Mass., and his father, Dr. Austin Flint, of Leicester, who served in the army of the American Revolution both as soldier and surgeon, and lies in an honored grave in Leicester.

His brother, Dr. Joseph H. Flint, practiced in Shrewsbury, Mass., and his uncle, Dr. John Flint, in Petersham, Mass.

The well known physicians, Drs. Austin Flint, father and son, of New York, are nephew and grand-nephew of Dr. Edward Flint; and Dr. John Flint, of Boston, was his cousin.

Dr. Austin Flint, of Leicester, married a daughter of Col. William Henshaw, also of Leicester, and reared a family widely known for intelligence and worth. Besides their son, Dr. Edward Flint, the subject of this brief notice, were Dr. Joseph H. Flint, latterly of Springfield, Mass., and Hon. Waldo Flint, of Leicester and Boston.

Dr. Edward Flint married in 1817, Miss Harriet, daughter of Elihu Emerson, of Norwich, Vt. Their two daughters died in early womanhood. Their only son was the late Dr. John Sydenham Flint, of Roxbury district, Boston, Mass., who died in 1887 unmarried. Mrs. Harriet Emerson Flint lingered for four years after the death of her son and died in May, 1891, at the age of ninety-two years. Her funeral services, from the Unitarian church she so dearly loved, were conducted by the Rev. Samuel May in connection with the settled minister.

The father of Mrs. Flint, Mr. Elihu Emerson, attained the unusual age of 102 years and three months, dying in Leicester at the home of his son-in-law, Dr. Edward Flint, October 31, 1873.

Mr. Emerson gave his vote to make General Washington President of the United States for his second term of office, and voted for General Grant as President on his first election.

Music. But a limited number of the names of those who have assisted with the music at the Second Congregational Church in Leicester, are available. In addition to organists named may be mentioned Mrs. John Bisco, Mr. Albert Baker, Mr. Thomas S. Livermore and Mrs. John H. Wheelock.

Among those whose voices will be remembered are Mrs. Thomas S. Livermore, Mrs. F. E. Trask, Mr. George E. Marsh who sang in the choir for upwards of a quarter of a century to the satisfaction of all, Mrs. Warren Smith, Mr. and Mrs. Samuel Nichols, Mrs. G. D. Hatch, Mr. Dwight McFarland, Mrs. Parkman T. Denny, Miss Susan Knight, Mrs. Kate C. Whittemore, Miss Anna Marsh, Miss Olds, Harry Grout and Joseph Perry.

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INDEX

Abbot, Abiel	42	Beecher, Lyman	74
Abbot, Wm. E.	42	Berry Street Conference	66
Abbott, J. S. C.	60	Bertody, Mrs.	92
Academy of Music	65	Bisco,	41
Adams, Z.	16	Bisco, Dwight 59, 73, 79, 87, 93, 98, 111, 112, 147, 171, 175	
Alcott, A. B.	76	Bisco, Edward	123
Alcott, Louisa M.	76	Bisco, Henry	123, 154, 160
Allen, Joseph	20, 114	Bisco, Mrs. Henry	Appendix
Allen, Isaac	20	Bisco, William	123
Allen, Luther	114	Blackaller, Rev. Mr.	86, 88
Am. Unitarian Association	vi	Blake, Edward	65
Ames, Chas. G.	159	Bowen, George	98, 112
Angier, Joseph	126	Boardman, Mary May	75
Andrews, Wm.	42	Bond, Elizabeth	49
Andros, Gov.	44	Briggs, Rev. Mr.	73
Armstrong, S. T.	82	Brown, Mrs.	119
Association, Worcester 17, 18, 19, 21		Burnett, Dr.	70
Austin, Dr.	17, 18	Buckley, Geo. W.	126, 154
Bacon, Francis	75, 92	Buzzell, John R.	86
Bancroft, Aaron 14, 15, 16, 19, 37, 60, 68, 72, 78, 96, 111, 114, 163		Channing, Elizabeth P.	149
Bancroft, George	16, 34	Channing, Francis	42
Barnard, Charles 55, 57, 65, 74, 75, 82, 87, 115		Channing, Wm. E.	42
Barnes, Artemas	95, 119	Channing, Wm. H. 42, 47, 51, 129	
Barnes, David	140	Capen, Rev. Mr.	66
Barnes, Martha W.	119	Chapman, George	50, 66
Barrett, Rev. Mr.	53	Chapman, Mary	85
Bartol, Geo. M.	137	Chamberlain, Cyrus	98
Battelle, H.		Chenoweth, Ernest Bernard 159	
Belcher, Gov.	32, 33	Child, Lydia Maria	46
		Choir, 178	Appendix

Clapp, Channing	122	Denny, Edward	85
Clapp, Cynthia	119	Denny, Henry	80
Clapp, E. M.	119	Denny, N. P.	92, 172
Clapp, John	94, 122, 173	Denny, Lucy	172
Clapp, Mrs. John	119, 122, 173	Denny, Mrs. Parkman T. Appendix	
Clapp, Joshua 41, 59, 60, 62, 67, 70, 87, 90, 112, 169, 172		Denny, Phœbe	119
Clapp, Mrs. Joshua 72, 77, 82, 109		Devens, S. A.	42
Claren, F. H.	159	Dewey, Rev. Orville	51
Clarke, James Freeman 42, 44, 73, 75, 115		Drury, Emory	98, 101, 109
Clarke, Dr. S.	42	Drury, Mr.	72
Colman, H.	59, 84	Downes, Mrs. S.	119
Coolidge, Rev. A. H. v, 37, 38, 96		Draper, David	178
Conklin, Benj.	36, 37, 130	Draper, Miss	72, 109, 119
Conklin, Geo. B.	79	Doggett, T. P.	43
Crane, Judge	43	Dummer, Lieut.-Gov.	30
Convention, Anti-Slavery	65	Dustin, Mr.	64
Convention, Mass. Cong. Clergy	65	Earle, Ira	172
Cromwell, Oliver	13	Earle, Iris	172
Cooke, Geo. Willis	125	Earle, Pliny	81
Coe, William	126	Earle, Silas	63, 69, 82
Covenants . . 9, 20, 21, 23, 26, 110		Edes, Rev. H. F.	58, 73
Covenant, Half-Way	9	Edmands, Mr. and Mrs.	77
Cunningham, Edward L.	127	Edmunds, M. E. Henshaw	159
Cutler, Rev. Mr.	77, 84	Edwards, Jonathan . . 31, 33, 34	
Curtis, B. R.	129	Edwards, Mrs. Jonathan . . 34, 35	
Dante,	30	Eliot, Apostle	29
Day of Doom,	30	Eliot, C. R.	159
Day, J. Q.	53	Eliot, Samuel A.	161
Day, Artemas L.	126, 160	Emerson, Mary Ann 47, 119, 122, 176. Appendix	
Davis, George T.	63, 84	Emmons, Henry	68
Davis, Gov.	78, 82	Estabrook, Miss	64
Dawes, Thos.	126, 137	Estabrook, Arthur F. . . 123, 160	
Davenport, Louise	75	Everett, C. C.	149
Dean, Rebecca	47, 49	Everett, O. E.	94
Dedication Service	71	Everett, Otis	87
Dehon, Bishop	130	Finley, Everett	126, 138
		Firth, Abram, Jr.	95, 117, 147

Firth, Miss H.	119	Green, Mary	90
Firth,	177	Geeen, S. S.	150
Fiske, Dr.	17	Green, Thomas	171
Fitch, Mr.	80, 89	Green, Zolva	90
Flint, Austin 42, 97, 99, 100, 101		Greenleaf, Prof.	78
Flint, Charlotte	119	Greenwood, F. W. P. 44, 61, 75, 114	
Flint, Edward 42, 46, 57, 71, 98, 100,		Great Awakening,	v, 31
103, 110, 112		Gifford, Dr. F. H.	158
Flint, Harriet	73, 110	Gifford, Ida Whitford	158
Flint, Laura 42, 57, 60, 76, 80, 92, 168		Gifford, Russell	158
Flint, John S.	93	Hale, Edward E.	149
Flint, Sally	57, 119	Hall, David	33
Flint, Susan	60	Hague, Rev. Mr.	73
Flint, Waldo 42, 58, 60, 63, 67, 69,		Hadwen, Sarah	81
71, 82, 89, 98, 100, 110, 112		Hall, Edward	92
Forbes, John M.	51	Hathaway, Miss	51
Franklin, Benj.	33	Hathaway, Geo. E. 124, 126, 162	
Freeman, Rev. Dr.	42	Hatch, Ruth E. 120. Appendix	
Gannett, Dr.	53, 58	Hatch, Mrs. G. D.	Appendix
Garrick, David	33	Hatch, Misses	Appendix
Garrison, Francis Jackson	133	Hatch, H. D.	123
Garrison, Wendell P.	133	Hatch, William	98, 172
Garrison, Wm. Lloyd	132	Hill, Rev. A.	79, 86, 91, 114
Garrison, Wm. Lloyd, Jr.	160	Hill, Thomas	119
Gilbert, W.	20	Hill, Rev. Mr.	68
Gile, Samuel	53, 66	Harrington, Timothy	16
Gilchrist, James	91	Hancock, John	15
Gibbs, Susan	121, 123	Harding, Rev. Mr.	84
Gerry, E. T.	119	Harvard University Society	58
Goddard, Henrietta	92	Henshaw, Hon. David,	60, 172
Goddard, David	31	Henshaw Chapt. D. A. R.	45
Goddard, Edward	31	Henshaw, Anna	172
Goddard, Benj.	67, 91	Henshaw, Mildred	120
Gray, Rev. Dr.	47	Hammond, Mrs.	92
Gray, F. T.	52, 54, 66, 82	Hammond, S. H.	140
Gleason, Silas 98, 101, 112, 144		Hinckley, Frederick,	126, 136
Gleason, Mary A.	119	Higginson, Stephen	57
Goldsbury, Rev. Mr.	77, 80	Hoar, E. R.	149

- Hoar, George F. . . . 124, 135
 Holmes, Oliver Wendell . . . 128
 Hosmer, Rev. Mr. . . . 84
 Holman, F. . . . 119
 Hooper, Dr. . . . 51
 Hoffman, M. C. . . . 118
 Holland, John . . . 172
 Holy Cross College . . . 29
 Hubbard, Sarah . . . 60, 63, 72, 91
 Hubbard, Samuel . . . 67, 72
 Jackson, Charles . . . 61
 Jackson, Elizabeth . . . 73, 111
 Jackson, Francis . . . 61
 Jackson, Susan . . . 119
 Johnson, Susan N. . . . 79
 Johnson, R. A. . . . 48
 Johnnot, R. F. . . . 126, 151
 Joslyn, Mary E. . . . 120, 123, 159
 Kent, Mrs. Daniel . . . Appendix
 Kimball, Moses . . . 87
 Knight, Dexter . . . 122
 Knight, George . . . 122
 Knight, Hiram . . . 72, 108, 112, 117,
 122, 172
 Knight, Mrs. Hiram . . . 73, 78, 110, 122
 Knight, James . . . 122
 Knight, N. Olive . . . Appendix
 Knight, Susan . . . Appendix
 Lamson, Rev. Mr. . . . 53
 Leicester Academy, Charter . . . 15
 Leicester Academy, Trustees . . . 14
 Leicester, History of . . . vi
 Leslie, Miss . . . 43
 Lidgett, Chas. . . . 44
 Lincoln, Calvin . . . 20
 Lincoln, Levi . . . 82, 87
 Lincoln, Wm. . . . 32
 Lincoln, Waldo . . . 67
 Lincoln, Rev. Mr. . . . 80, 81, 91
 Lovell, Laura . . . 60, 63
 Loring, Mrs. . . . 77
 Livermore, R. A. . . . 150
 Livermore, Thos. S. . . . Appendix
 Locke, Rev. A. . . . 71, 81
 Lowell, Rev. Dr. . . . 50, 75, 86, 114
 Lowell, John . . . 57
 Lowell, James Russell . . . 75
 Mann, Horace . . . 71
 Malden . . . 30
 Marlboro' . . . 32
 Mather, Miss . . . 64
 Mason, Lowell . . . 65
 Marchant, Mary B. 123. Appendix
 Marsh, Joel . . . 171
 Marsh, Frank . . . 158
 Marsh, George E. . . . Appendix
 May Adeline 45, 120, 123, 124, 131
 May, Edward . . . 131, 133
 May, Edward Flint . . . 136
 May, Elizabeth G. . . . 131, 159
 May, Frederic . . . 74
 May, Herbert S. . . . 136
 May, John . . . 75, 90, 92
 May, Col. Joseph, . . . 67, 75, 87, 114
 May, Joseph Russell . . . 131, 133
 May, Mary Goddard . . . 131, 133
 May, Mary . . . 74
 May, Rosamond . . . 136
 May, Samuel, Sr. . . . 75, 114, 131
 May, Samuel, Jr. . . . vii, 15, 16, 18,
 20, 40, 42, 75, 84, 93, 111, 131, 169
 May, Samuel, 2d . . . 136
 May, Samuel J. 45, 65, 67, 75, 82, 115
 May, Sarah Russell . . . 119, 122, 131
 May, Sophie A. . . . 49

McFarland	41	Pakachoag Hill,	29
McFarland, David	171	Paxton,	28
McFarland, Bradford	101, 171	Pierpont, Rev. John	47, 113
McFarland, J. Corey	119, 171	Phillips, George	71
McFarland, Mary	122	Phillips, S. C.	43
McFarland, Warren	68, 71	Pierce, Rev. Dr.	50
McIntyre, Frederic	126	Pilgrim,	10, 12
Mixter, Mr.	71	Puritan,	10, 12
Mitchell, Richard	74	Puritan Pilgrims	12
Moore, Zephaniah Swift	37	Phalen, F. L.	161
Momokhue,	29	Putnam, G.	53
Montgomery, D. H.	126, 139	Poor's Purse,	66
Mulberry Grove School,	81, 89	Praying Indians,	29
<i>Monitor, Christian</i>	45	Pynchon, Dr. J.	169
Nelson, Rev. John 37, 49, 59, 62, 88, 90		Pynchon, Julia Clapp	122, 169
Nelson Memorial Church,	38	Reid, David C.	37, 124
Newell, William	53	Reynolds, Grindall	149
Newhall, Samuel	98	Rice, Dexter	150
Nichols, Samuel	Appendix	Richardson, James, Jr.	95
Nichols, Mrs. Samuel	Appendix	Ripley, George	74, 94
Nipmuck Indians,	28, 29	Robbins, Chandler	43, 47
Noyes, Rev. George R. 75, 112, 114		Robbins, Samuel D.	43
Olds, Alice	Appendix	Roberts, Joseph	35, 36
Olmstead, Moselle	154	Robert, Philip,	33
Oraskaso,	29	Robinson, John	12, 164
Organ,	121	Robinson, Rev. Mr.	84
Osgood, Rev. Peter 64, 75, 80, 112		Robinson, Thaddeus	171
Palfrey, Cazneau,	20	Royall House,	44
Palfrey, Rev. John G. 50, 58, 77, 78		Round Hill,	15, 51
Palfrey, Mrs.	92	Russell, Adeline	43, 75
Park, Dr. John	114	Russell, Harriet	43, 75
Parkman, Ebenezer	33	Russell, Louisa	75
Parkman, Rev. Mr.	71	Russell, Nathaniel P. 43, 75, 114	
Parkman, Rev. Francis	78	Russell, Sarah 43, 50, 69, 74, 84, 91	
Parkman, Rev. John	94	Russell, Rev. Mr.	68, 77
Parish Clerks,	123	Rupert, Lucy B. Sargent,	159
Patterson, A. C.	43	Salisbury, Stephen, Sr. 47, 60, 87	
Parsons, David,	29, 30, 31	Salisbury, Mrs.	49, 63, 85, 89

- Salisbury, Stephen, Jr. 122, 150
 Salisbury, Samuel . . . 87
 Sargent, 41
 Sargent, Harrison . . 109, 119
 Sargent, Harry E. . . 154
 Sargent, Mrs. Harry E. Appendix
 Sargent, John 48, 72, 98, 101, 109
 Sargent, Jos. D. 79, 92, 98, 101, 112
 Sargent, Mrs. Jos. D. 72, 79, 93,
 109, 118, 171, 177
 Sargent, Mindwell (as above)
 Sargent, Lucy 119
 Sargent, Sophie 119
 Sargent, Mrs. John . . 119
 Separatists, 12
 Sears, Rev. E. H. . . . 94
 Seaver, Rev. N. 119, 126, 157, 183
 Seaver, Mrs. N. . . . 119, 120
 Seaver, Wm. N. 120
 Seaver, Deacon S. . . . 114
 Scarborough, Philip . . 114
 Stearns, Oliver 46
 Scott, Wm. A. 119
 Shippen, Rev. R. R. . . 149
 Shrewsbury, Mass. . . 14, 15
 Shaw, Linus H. . . . 43, 83
 Sharp, Rev. Dr. 73
 Smith, Florence L. . . . 120
 Smith, Mabel 120
 Smith, Horace, 172
 Smith, H. O. 42, 121, 140, 147, 148
 Smith, Oliver 172
 Smith, John A. . . . 98, 100, 112
 Smith, Mrs. James . . . 92
 Smith, John S. 119
 Smith, Warren 172
 Smith, Mrs. Warren . Appendix
 Southgate, Isaac 41, 60, 63, 69, 71
 80, 93, 98, 101, 102, 112, 144
 Southgate, Mrs. Isaac 48, 60, 72, 77,
 85, 111, 118
 Southgate, Will 144
 Skinner, Rev. Dr. . . . 65
 Sweet, Rev. Mr. 70
 Stark, General 44
 Southwick, Nathan M. . . 125
 Stebbins, H. 114
 Stebbins, Rufus P. . . . 20
 Stone, Mrs. Henry B. . . 77
 Sprague, Rebecca . . . 89
 Sprague, Miss 48, 92
 Sumner, Rev. Joseph 14, 15, 18, 37
 Sunday School Organized, 61
 Sunday School Teachers, 72, 118
 119
 Sunday School Society, . 65
 Sugden, H. H. 140
 Storrow, Chas. S. . . . 127
 St. John, Rev. Mr. . . . 151
 Swan, Billings . . . 78, 88, 173
 Taylor, E. T. 71
 Temperance Soc'y Leicester, 87, 90
 Temperance Soc'y Suffolk Co. 58
 Temperance Convention, Wor-
 cester 71
 Tidd, Jacob 44
 Tidd, Ruth Dawes, . . . 44, 91
 Thayer, Adin 134
 Thayer, Geo. A. 149
 Thayer, Nathaniel . . . 20, 72
 Thompson, Rev. Mr. . 77, 83, 84
 Thompson, Dr. 126
 Thrall, Rev. J. Brainerd, . 37
 Townsend, Penn 29
 Tray, Philip 29
 Tracy, Joseph v, vi
 Thurston, James 126
 Trask, Annie L. 154

- | | | | |
|----------------------------------|---------------------------------|---|-----------------------------|
| Trask, F. E. | Appendix | Whittemore, Wm. F. | 160 |
| Tuckerman, Dr. | 66 | Whittemore, James Philip | 158 |
| Unionist, The | 46 | Whittemore, J. Sidney | 158 |
| Unitarian Ass'n Am. | vii | Whittemore, Kate C. | 121, 158 |
| Unitarian Lib., Boston | vii | Watson, Henry L. | 122, 158 |
| Upham, Daniel | 92, 171 | Watson, Gertrude Ray | 122, 158 |
| Upham, Mrs. Daniel | 92 | Watson, Gertrude | 158 |
| Upham, George | 118, 172 | Watson, Ray | 158 |
| Upham, Geo. B. | 123 | Wainuaynow, | 29 |
| Upham, Joseph B. | 172 | Wampscott | 29 |
| Upham, Philena | 171 | Whitefield, George | 32, 33 |
| Upham, P. M. | 119 | Wigglesworth, Michael | 30 |
| Upham, Rev. Mr. | 74 | Wigglesworth, Edward | 92 |
| Usher, Lieut.-Gov. | 44 | Williams, John R. | 114 |
| Vinton, Bishop | 159 | Wilson, Lewis G. | 126, 149 |
| Ward, Mrs. Andrew | 78 | Weston, Samuel B. | 126, 140, 142 |
| Ward, Sarah | 85 | West, James H. | 126, 155 |
| Walsh, Wm. L. | 161 | Weeden, Wm. B. | 149 |
| Waldron, Richard | 32 | Weatherly, A. L. | 161 |
| Walker, Henry A. | 43 | Woodcock, Ellen | 123 |
| Walker, Rev. James | 53, 74, 75,
112, 114 | Whitman, Bernard | 72 |
| Walker, Timothy | 43 | Wellington, Rev. Mr. | 84 |
| Waite, J. K. | 83 | Winslow, Samuel E. | 41, 172 |
| Waite, Lyman | 73, 79, 83, 84, 98,
101, 111 | Winslow, Russell | 120 |
| Ware, Rev. Henry, Jr. | 51, 78 | Wisner, Dr. | 61 |
| Ware, Rev. Dr. | 68 | Wheelock, Mrs. John H. Appendix | |
| Warren, | 41 | Worcester, Rev. Dr. | 45 |
| Warren, Henry E. | 73, 94, 101, 110,
171, 177 | Winthrop, Gov. | 44 |
| Warren, Eliza | 140 | Webb, Laura | 60, 73, 78, 80, 109, 111 |
| Warren, Kate | 140 | Webb, George J. | 65 |
| Warren, M. Louisa | 140 | Wright, Carroll D. | 148, 149 |
| Washburn, Gov. Emory | vi, 31, 59 | Worcester Ass'n of Ministers, | 78 |
| Waterston, R. C. | 65, 71 | Webb, Peter | 79 |
| Whittemore, | 41 | White, Jerusha E. | 68 |
| Whittemore, John | 73, 98, 111 | Whiting, George | 72, 78, 93, 98, 101,
173 |
| Whittemore, Eliza | 140 | Woodward, Dr. | 67 |
| | | Young, Rev. Mr. | 50 |



MAY 75



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